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CORYAT's CRUDITIES;

REPRINTED from the EDITION of 1611.

TO WHICH ARE NOW ADDED,

HIS LETTERS FROM INDIA, &c.

AND

EXTRACTS RELATING TO HIM,

FROM VARIOUS AUTHORS:

BEING

A more particular Account of his TRAVELS (mostly on FOOT) in DIFFERENT PARTS of the GLOBE, than any hitherto published.

TOGETHER WITH HIS

ORATIONS, CHARACTER, DEATH, &c.

WITH COPPER-PLATES.

IN THREE VOLUMES.

VOL. II.

LONDON:

PRINTED FOR W. CATER, No. 274, HOLBORN; SAMUEL HAYES, No. 92, OPPOSITE ST. ANDREW'S CHURCH, HOLBORN; J. WILKIE, No. 71, ST. PAUL'S CHURCH-YARD; AND E. EASTON, AT SALISBURY.

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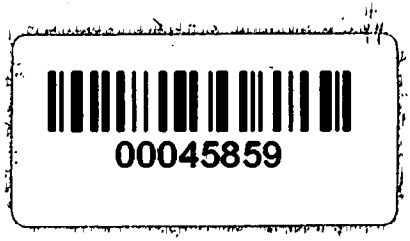

CORYATS CRUDITIES.

SEING I have now mentioned that Honourable Gentleman Sir HENRY WOTTON, I will here inſert an elegant Epiſtle written vnto him by my right worthy friend that fluent-tongued Gentleman and plauſible Linguiſt Mr. RICHARD MARTIN, of the Middle Temple, becauſe it was the pricipall occaſion of purchaſing me the friendſhip of that noble Knight, which I eſteeme for one of the beſt fortunes that hapned vnto me in my trauels. This I ſay was his Epiſtle which he ſuperſcribed with this Title.

TO THE

RIGHT HONOURABLE

Sir HENRY WOTTON, Kt.

AMBASSADOR for the KING of GREAT-BRITAIN in VENICE.

The Epiſtle itſelf is this.

MY LORD,

THough I know well, that they who vndertake to commend others, muſt have ſomething in themſelves worthy commendation, (for that the deriuatiue power by the rules of our lawes, cannot be greater then the primitive) yet ſince my bouldneſſe grows vpon the aſſurance of your Lordſhips fauour, and

and not out of any opinion of mine owne worth, the preſumption is the leſſe faulty, and the more pardonable; to which conſideration if I ſhould adde the deſert of the perſon whom this letter preſents to your Lordſhip, it would make me feare the leſſe, calling to my remembrance how rich your Lordſhip did always account your ſelf in the wealth of vertuous acquaintances, and well-accompliſhed friends. Amongſt whom this bearer Mr. THOMAS CORYAT, of *Odcombe*, in Somerſetſhire, will eaſily finde a place, if for my ſake, and by my means your Lordſhip will firſt deigne to take notice of him. To giue your Lordſhip an inuentory of his particular qualities, were rather to paint my friend then to praiſe him, nor would that forme ſeeme liberall or agrecable with either of our open minds; yet ſeeing to yeeld no reaſon or account of my report of him, would make vs both ſuſpected, and ſeeme rather a begging of your ſauour for a worthleſſe man, then

a iuſt pretenſion thereto: By that right and title which all vertuous men have in men publiquely qualified as your Lordſhip, I will only ſay this, that looke what pleaſure or contentment may be drawn from good ſociety, liberall ſtudies, or variable diſcourſe, are all to be found in Mr. THOMAS CORYATE. In the firſt, *in via pro vehiculo eſt*, more pleaſant then a Dutch waggon; in the ſecond, a Univerſall pretender; in the third, amongſt his Friends infinite, and the laſt that will be wearied. The end of his voyage (which muſt be firſt made knowen to an Ambaſſador) is to better himſelf by the increaſe of knowledge for the good of his Country, wherein he is reſolued to begge wiſdome among the rich, rather then wealth or riches amongſt the learned; and what the affection of the Gentleman is to learning, I can (if need be) be depoſed; but of his ability and iudgement therein, I had rather your Lordſhips ſharpe judgement ſhould finde him guilty, then mine accuſe him.

him. For I hate to betray my friends. Two things I have intreated him to carry with him, diſcretion and money, which commodities are not eaſily taken vp by exchange vpon the Rialto; he hath promiſed me to go well furniſhed with both, of other things he hopes to be furniſhed by your Lordſhips means. One thing by way of preoccupation I would intreat of your Lordſhip, that if any of your Intelligencers ſhould giue aduertiſement of any traffiquing or merchandiſing vſed by this Gentleman at Naples, your Lordſhip would rather interpret it as done collaterally or incidentally by way of entertainement, then finally for any gaine; being determined beſides his experience) to returne for other things a very beggar. But hereof himſelf will yeeld your Lordſhip a fuller reaſon: To binde vp all, take into your Honorable conſideration, that looke what curteſie you doe to him, your Lordſhip ſhall doe to a Gentleman in whoſe veines runs the bloud of

the noble Eſſexian family, to whoſe chiefe he is coſen german, but ſomewhat remoued, to what * diſtance I cannot ſhew your Lordſhip. Thus not longer to interrupt your Lordſhips ſeriouſneſſe, crauing pardon for my ſelf, and fauour for him, I humbly kiſſe your honorable hand.

Your humble ſervant,

Middle Temple,
May 1, 1608. } RICHARD MARTIN.

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* But you might have told his Lordſhip (gentle Mr. *Martin*) if you had beene ſo diſpoſed, to the diſtance of the fourth degree, and no further, For I can aſſure you Sir that is moſt true.

HEre againe I wil once more ſpeake of our moſt worthy Ambaſſador Sir *Henry Wotton, honoris cauſâ,* becauſe his houſe was in the ſame ſtreet (when I was in Venice) where the Iewiſh Ghetto is, euen in the ſtreete called St. *Hieronimo,* and but a little from it. Certainly he hath greatly graced and honoured his country by that moſt honourable port that he hath maintayned in this noble City, by his generoſe carriage and moſt elegant and gracious behauiour amongſt the greateſt Senators and Clariſſimoes, which like the true adamant, had that attractiue vertue to winne him their loue and grace in the higheſt meaſure. And the rather I am induced to make mention of him, becauſe I receiued many great fauours at his hands in Venice, for the which (I muſt confeſſe) I am moſt deſeruedly ingaged vnto him in all due obſeruance and obſequious reſpects while I liue. Alſo thoſe rare vertues of the minde wherewith God hath abundantly inriched him, his ſingular learning and exquiſite knowledge in the Greeke and Latin, and the famouſeſt languages of Chriſtendome, which are excellently beautified with a plauſible volubility of ſpeech, haue purchaſed him the inward friendſhip of all the Chriſtian Ambaſſadors reſident in the City; and finally his zealous conuerſation, (which is the principall thing of all) piety, and integrity of life, and his true worſhip of God in the midſt of Popery, ſuperſtition, and idolatry (for he hath ſeruice and ſermons in his houſe after the Proteſtant

teſtant manner, which I thinke was neuer before permitted in Venice, that ſolid Diuine and worthy Schollar Mr. *William Bedel* being his Preacher at the time of my being in Venice) will be very forcible motiues (I doubt not) to winne many ſoules to *Ieſus Chriſt*, and to draw diuers of the famous Papiſts of the City to the true reformed religion, and profeſſion of the Gоſpell.

In this ſtreet alſo doth famous Frier *Paul* dwell which is of the order of *Serui*. I mention him becauſe in the time of the difference betwixt the Signiory of Venice and the Pope, he did in ſome ſort oppoſe himſelf againſt the Pope, eſpecially concerning his ſupremacy in ciuill matters, and as wel with his tongue as his pen inueighed not a little againſt him. So that for his bouldneſſe with the Popes Holyneſſe, he was like to be ſlaine by ſome of the Papiſts in Venice, whereof one did very dangerouſly wound him. It is thought that he doth diſſent in many points from the Papiſticall doctrine, and inclineth to the Proteſtants religion, by reaſon that ſome learned Proteſtants haue by their conuerſation with him in his Conuent ſomething diuerted him from Popery. Wherefore notice being taken by many great men of the City that he beginneth to ſwarue from the Romiſh religion, he was lately reſtrained (as I heard in Venice) from all conference with Proteſtants. I was at the Monaſtery of the Benedictine Monkes called Saint *Georges*, which is ſituate in a very delectable

delectable Island about halfe a mile Southward from Saint *Marks* place. It is a passing sumptuous place, and the fairest and richest Monastery without comparison in all Venice, hauing at the least threescore thousand crownes for a yearlie reuenue, which amounte to eighteene thousand pound sterling. Now they are much occupied in building as the Benedictines of Padua, especially about the finishing of their Church which is a maruailous faire worke: and in which are many auncient monuments. Of some whereof I will make relation, and beginne with the principallest, which is that of Saint *Stephen* the first Christian Martyr. For here his bones lye (as they say) inclosed vnder a goodly Altar of red marble, vnto which there is a faire ascent by fiue porphyrie greeses, and very rich marble pillars on both sides of excellent colours, white, blacke, blewish, &c. On the left hand of the Altar this is written in a faire piece of stone. *Diuus Stephanus Protomartyr, Anno post Christum natum 33. à Iudæis saxis petitus Hierosolymis Martyrio coronatur, atque inter sanctos cœlites refertur Syone conditus. Eius ossa multis post annis Honorij Cæsaris tempore Luciani Presbyteri diuino monitu patefacta, & ex Syone Constantinopolin à pia muliere Iuliana, Constantino Heraclij Imperante in Constantianam primùm Basilicam translata, Venetias inde naui per Petrum Venetum Monachum transiecta, Pascale 2. Pont. Opt. Max. Alexio Comneno Orientis & Henrico Occidentis Imperatore: edito insigni miraculo dum vectores fœdissima*

ſima iactati tempeſtate Maleam deflecterent. Tribunus Nemo huius Cœnobij Abbas maximè pius templo veteri in aram maximam recondidit. Ioanne Gradonigo Patriarcha Gradenſe, & Ordelapho Faletro Venetiarum Principe. VIII. Cal. Iulij, M. C. X. Againe this is written on the right hand of the ſame Altar.

Oſſa Diui Stephani Protomartyris, quum adhuc in dicta æde conderentur, Gallo Equiti oranti ibidèm ab Angelo cæleſti oraculo manifeſtata, petentibus Wilhelmo atque Alberto Auſtriæ Ducibus Senatuſconſulto reſerata ſunt Cal. Sept. M. CCC. LXXIX. Sed nouo hoc templo in Diui Georgij & ipſius Protomartyris honorem à Monachis in auguſtiorem formam reſtituto, veteri æde ſolo æquatâ, quò aræ maximæ fundamenta iacerentur, vniverſæ ferè ciuitatis in hanc inſulam concurſu Deiparæ Aſſumptionis feſto die Ioanne Triuiſano Patriarcha Venetiarum, præeuntibus Abbate & Monachis, hymnoſque & laudes canentibus, Nicolai de Ponte Venetiarum Principis & Senatus præſentia vetere Protomartyris monumento demolito venerabundi monachi eadem in hoc ipſum ſub veſperam ſupplicitèr intulere, atque intra arcam conſtituere. Gregorij 13. Pontificatus Anno IX. Rodulpho 2. Romanorum Imperatore.

Over his Altar is painted the Hiſtory of his ſtoning by the Iewes, paſſing well in a faire table.

Oppoſite to Saint *Stephens* Altar at the South ſide of the Church (for this before mentioned ſtandeth in the North ſide) is erected

erected an Altar wherein are intombed the bones of St. *Damianus* the Confeſſor, adorned with foure exceeding beautifull pillars of whitiſh marble, wherein are many Azure vaines. Ouer each of theſe Altars ſtandeth a ſiluer Crucifixe with two ſiluer Candleſticks. In another part of the South ſide I ſaw the monument of *Dominicus Bollanus* a Senator of Venice, and afterward Biſhop of Brixia, with his Statue to the middle erected ouer it, and this Epitaph is written in golden letters, vpon a table of Touchſtone. *Dominico Bollano Senatori grauiſſimo Brixianam Præturam difficillimis temporibus gerenti, ab ea ad eiuſdem ciuitatis Episcopatum diuinitùs vocato, viginti & ampliùs annis in eius adminiſtratione ſumma cum vigilantiâ & ſanctitate conſumptis, illius oſſibus Brixiæ conditis, hoc in patriâ monumentum quod poſteri ſequantur, Antonius & Vincentius fratris filij piè poſuere, Anno Dom. M. D. LXXIX. Prid. Id. Auguſti, annos natus LXV menſes VI. dies duos.*

Againe, in the North ſide of the Church right oppoſite to this monument, there is another monument of *Vincentius Mauroceuus* a Venetian Knight, adorned with a faire ſtatue of free ſtone, and vnder it this Epitaph is written. *Vincentio Mauroceno Equiti Si Marci Procuratoris gradum factis conſiliiſque præclaris adepto, grauiſſimis reipub. temporibus, Prouiſoris Generalis munere in tuenda ora maritima fortiſſimè vſo, Oratoris dignitate apud Gregorium 13. & ampliſſimis alijs honoribus magnificentiſſimè functo, pietate longè præſtantiſſimo Andream F. L. D. & mirificæ*

mirificæ indolis adoleſcentem ſummo cum omnium dolore peregrè redeunda Byzantio mortuum eodem hoc tumulo condendum curauit pij in parentem filij M. P vixit annos 77. Cal. Martij deceſſit. Anno M. D. LXXXVIII.

The pauement of the body of the Church is made of diamond pauier of red and white marble. The body itſelfe is fifty fiue paces long, and fifty one broad. The roofe which is ouer the middle, is vaulted and hollow like a nut ſhell. There are two rowes of ſtately pillars in the body, whereof each containeth ſixe more; but ſo maſſie theſe pillars are, that ſome of them doe conſiſt of eight particulars, ſquare and very artificially compacted together in one. At the Weſt end of the Church are two very rich Fonts made of Porphyrie ſtone In the Quire the whole hiſtory of St *Bennet* is very curiouſly made in Wainſcot by a certaine Flemming called *Albertus de Brule*, and two rowes of ſeats are with principall fine cunning made of Wainſcot; the pauement of checker worke, with prety litle pieces of marble of diuers colours white, red, black, &c

There is an exceeding rich Altar a little without the Quire, made of marble ſtones of different colours, at the toppe whereof are erected foure braſen men ſupporting an exceeding great braſen globe, and at the top thereof ſtandeth the image of Chriſt, made in braſſe alſo,

Hard

Hard by this Altar are two very rich candleſtickes, the baſe whereof is touch-ſtone, and all the reſt full of variety of curious workes, made in braſſe as farre as the ſocket; the whole ſhanke betwixt the baſe and the ſocket being about eight foot high. Theſe were the faireſt candleſticks that euer I ſaw. Againe oppoſite to this Altar on both ſides of the Church are ſet two maruelous faire tables of religious pictures: In another roome adioyning to the Church, I ſaw another goodly Altar, over which was written, *Altare priuilegiatum pro mortuis in quo iacet corpus S Pauli Conſtantinopolitani Martyris.*

I was in a long gallery of this Monaſtery, which is a very goodly, faire and ſpacious roome to walke in, Alſo I ſaw their Hall or Refectory, where there is a paſſing faire picture of an exceeding breadth and length, containing the hiſtory of Chriſts ſitting at the table at the marriage at Cana in Galilie. They haue a very faire cloyſter that inuironeth a prety green quadrangle, on the North ſide whereof there is a certaine conuenient roome, where the Abbot and the Monks do meete euery afternoone. There doth the Abbot examine them wherein they haue tranſgreſſed the rule of the Inſtituter of their order *S. Bennet*, and thoſe whom he findeth offenders are diſciplined according to his diſcretion. They haue an exceeding delectable and large garden full of great variety of dainty fruites, which is the faireſt not onely of all Venice, but alſo of all the Gardens I

ſaw

ſaw in Italy, ſurpaſſing euen that notable garden of the Benedictins in Padua, which I haue before mentioned. Inſomuch that I haue heard this conceit of this garden: That as Italy is the garden of the world, Lombardy the garden of Italy, Venice the garden of Lombardy, ſo this is κατ'ἐξοχὴν the garden of Venice. Euery Friday they beſtow great almes vpon the poore, and once euery yeare, which I take to be the eighth day of October, they beſtow almes vpon ſix thouſand poore for the ſake of all Chriſtian ſoules. None of theſe Monks doe eat any fleſh but onely in time of great neceſſity, but altogether fiſh. I was much beholding in this Monaſtery to a certaine Scottiſh Monke of the houſe, who accompanied me all the while I was there, and ſhewed me all things that I ſaw there.

Thus much of S. Georges Monaſtery.

THere is a very magnificent and ſumptuous building neere to the banke of the *Canal il grande*, and oppoſite to the Rialto, where the Dutch Merchants doe ſoiourne, called the Fontigo. They ſay there are two hundred ſeuerall lodgings in this houſe: it is ſquare and built foure ſtories high, with faire galleries, ſupported with prety pillars in rowes above each other. At the comming in of the houſe, directly ouer the linterne of the dore, this inſcription is made in ſtone; *Leonardi Lauredani Inclyti Principis Principatus anno ſexto.*

There

There are two very faire and ſpacious Piazzaes or maket places in the Citie, beſides that of St. *Marke* before mentioned, whereof the faireſt is St. *Stephens*, being indeed of a notable length, euen two hundred eighty ſeuen paces long, for I paced it; but of a meane breadth, onely ſixty one. Here euery Sunday and Holy-day in the euening the young men of the citie doe exerciſe themſelues at a certaine play that they call Baloone, which is thus: Sixe or ſeuen yong men or thereabout weare certaine round things vpon their armes, made of timber, which are full of ſharpe pointed knobs cut out of the ſame matter. In theſe exerciſes they put off their dublets, and hauing put this round inſtrument vpon one of their armes, they toſſe vp and downe a great ball, as great as our football in England: ſometimes they will toſſe the ball with this inſtrument, as high as a common Church, and about one hundred paces at the leaſt from them. About them ſit the Clariſſimoes of Venice, with many ſtrangers that repair thither to ſee their game. I haue ſeene at the leaſt a thouſand or fifteene hundred people there: If you will haue a ſtoole it will coſt you a gazet, which is almoſt a penny. The other Piazza is a faire one alſo, that of St. *Paul*, being all greene, whereas the other being paued with bricke is bare and plaine without any graſſe. Theſe two haue their names from Churches: the firſt from St. *Stephens* Church adioyning to it, where there is a conuent of Friers, and many auncient monuments

monuments of great antiquities are ſhewed there. And the other from St. *Pauls* Church hard by, which although it be but little yet it is paſſing glorious and beautifull, being gilt round about very richly within ſide. I was at the houſe of *Grimannus*, Patriarch of Aquileia, which is a very ſtately building, and furniſhed with many notable antiquities of ſtatues, &c. the beſt and the greateſt part are in chambers and higher roomes, whither I could not haue acceſſe by reaſon of a ſiniſter accident. But in the Court I ſaw a goodly alabaſter ſtatue of a Gyant, and many ſtones wherein were Greeke and Latin inſcriptions.

A little from St *Pauls* Church that I haue before mentioned, there is a goodly Church called the Friery, which indeed in riches and ſumptuouſneſſe is inferiour to many Churches in the citie, but in greatneſſe it exceedeth them all. Beſides there are many notable monuments to be ſeene there. Amongſt the reſt a very ancient ſtatue of one of their generall Captaines on horſe-backe, with an Epitaph in ſuch obſelete and difficult characters that I could not reade it.

I was at one of their Play-houſes where I ſaw a Comedie acted. The houſe is very beggarly and baſe in compariſon of our ſtately Play-houſes in England: neyther can their Actors compare with vs for apparell, ſhewes and muſick. Here I obſerued certaine things that I neuer ſaw before. For I ſaw women acte, a thing that I neuer ſaw before, though I haue

heard

heard that it hath beene ſometimes vſed in London, and they performed it with as good a grace, action, geſture, and whatſoeuer conuenient for a Player, as euer I ſaw any maſculine Actor. Alſo their noble and famous Cortezans came to this comedy, but ſo diſguiſed, that a man cannot perceiue them. For they wore double maſkes vpon their faces, to the end they might not be ſeene: one reaching from the toppe of their forehead to their chinne and under their necke; another with twiſkes of downy or woolly ſtuffe couering their noſes. And as for their neckes round about, they were ſo couered and wrapped with cobweb lawne and other things, that no part of their ſkin could be diſcerned. Vpon their heads they wore little blacke felt caps very like to thoſe of the Clariſſimoes that I will hereafter ſpeake of. Alſo each of them wore a black ſhort Taffata cloake. They were ſo graced that they ſate on high alone by themſelues in the beſt roome of all the Play-houſe. If any man ſhould be ſo reſolute to unmaſke one of them but in merriment onely to ſee their faces, it is ſaid that were he neuer ſo noble or worthy a perſonage, he ſhould be cut in pieces before he ſhould come forth of the roome, eſpecially if he were a ſtranger. I ſaw ſome men alſo in the Play-houſe, diſguiſed in the ſame manner with double viſards, thoſe were ſaid to be the fauourites of the ſame Cortezans: they ſit not here in galleries as we doe in London. For there is but one or two little gal-

ſeries in the houſe, wherein the Cortezans only ſit. But all the men doe ſit beneath in the yard or court, euery man vpon his ſeuerall ſtoole, for the which hee payeth a gazet.

I paſſed in a Gondola to pleaſant Murano, diſtant about a little mile from the citie, where they make their delicate Venice glaſſes, ſo famous ouer al Chriſtendome for the incomparable fineness thereof, and in one of their working houſes made a glaſſe my ſelf. Moſt of their principall matter whereof they make their glaſſes is a kinde of earth which is brought thither by Sea from Drepanum, a goodly hauen towne of Sicilie, where *Æneas* buried his aged father *Anchiſes*. This Murano is a very delectable and populous place, hauing many faire buildings both publique and priuate. And diuers very pleaſant gardens: the firſt that inhabited it were thoſe of the towne Altinum, bordering vpon the Sea coaſt, who in the time of the Hunnes inuaſion of Italy, repaired hither with their wiues and children, for the more ſecuritie of their liues, as other borderers alſo did at the ſame time to thoſe Iſlands, where Venice now ſtandeth. Here did I eate the beſt Oyſters that euer I did in all my life. They were indeede but little, ſomething leſſe then our Wainflete Oyſters about London, but as green as a leeke, and *gratiſſimi ſaporis & ſucci.*

By the way betwixt Venice and Murano I obſerued a moſt notable thing, whereof I had often heard long before, a faire Monaſtery of Auguſtinian Monks built by a ſecond ‡ *Flora* or

‡ Theſe were rich cortezans the one in Rome, the other in Corinth.

Lais,

Lais. I mean a rich Cortezan of Venice, whoſe name was *Margarita Æmiliana*. I haue not heard of ſo religious a worke done by ſo irreligious a founder in any place of Chriſtendome: belike ſhe hoped to make expiation vnto God by this holy deede for the laſciuious dalliances of her youth, but *tali ſpe freti ſperando pereant*.

I ſaw about a mile eaſt from Venice a moſt goodly building of an extraordinary greatneſſe called Lio, which ſerueth in ſtead of a Caſtle, to contain thoſe Souldiers that are preſſed for the warres in the city and other places thereabout, for ſome conuenient time, till they are afterward diſpoſed eyther for Sea or Land ſeruice, according to the pleaſure of their Captaines, whom they ſhall ſerue.

I was at three very ſolemn feaſts in Venice, I meane not commeſſations or banquets, but holy and religious ſolemnities, whereof the firſt was in the Church of certaine Nunnes in St. *Laurence* pariſh, which are dedicated to St. *Laurence*. This was celebrated the one and thirtieth of Iuly being Sunday, where I heard much ſingular muſicke. The ſecond was on the day of our Ladies aſſumption, which was the fifth of Auguſt being Fryday; that day in the morning I ſaw the Duke in ſome of his richeſt ornaments, accompanyed with twenty ſixe couple of Senators, in their damaſke-long-ſleeued gownes come to Saint *Marks*. Alſo there were Venetian Knights and Ambaſſa-

dors, that gaue attendance vpon him, and the firſt that went before him on the right hand, carried a naked ſword in his hand. He himſelf then wore two very rich robes or long garments, whereof the vppermoſt was white, of cloth of ſiluer, with great maſſy buttons of gold, the other cloth of ſiluer alſo, but adorned with many curious workes made in colours with needle worke. His traine was then holden vp by two Gentlemen. At that time I heard much good muſicke in Saint *Markes* Church, but eſpecially that of a treble violl which was ſo excellent, that I thinke no man could ſurpaſſe it. Alſo there were ſagbuts and cornets as at St. *Laurence* feaſt which yeelded paſſing good muſicke. The third feaſt was vpon Saint *Roches* day being Saturday and the ſixth day of Auguſt, where I heard the beſt muſicke that euer I did in all my life both in the morning and the afternoone, ſo good that I would willingly goe an hundred miles a foote at any time to heare the like. The place where it was, is neare to Saint *Roches* Church, a very ſumptuous and magnificent building that belongeth to one of the ſixe † Companies of the citie. For there are in Venice ſixe Fraternities or Companies that haue their ſeuerall halles (as we call them in London) be-

† Theſe Companies are neither more nor leſſe then ſixe, to the end to anſwer the ſixe parts or tribes whereof the whole citie conſiſteth. One Company being appointed for euery particular tribe.

longing

longing to them, and great maintenance for the performing of thoſe ſhews that each company doth make; as that Fraternitie to whom this moſt portly building neare Saint *Roches* Church belongeth (being farre the faireſt of all the the ſixe) doth enioy the yearely reuenew of fourteene thouſand Chiquinies, which do amount to ſixe thouſand ninety five pounds ſixeteene ſhillings and eight pence. Euery Chiquinie containing eleuen Liuers, and twelue ſols; the Liuer is nine pence, the ſol an half penny. So that the Venetian Chiquinie counteruaileth eight ſhillings eight pence half penny of our money. This building hath a maruailous rich and ſtately frontiſpice, being built with paſſing faire white ſtone, and adorned with many goodly pillars of marble. There are three moſt beautifull roomes in this building; the firſt is the loweſt, which hath two rowes of goodly pillars in it oppoſite to each other which vpon this day of Saint *Roch* were adorned with many faire pictures of great perſonages that hanged round about them, as of Emperours, Kings, Queenes, Dukes, Ducheſſes, Popes, &c. In this roome are two or three faire Altars: For this roome is not appointed for merriments and banquetings as the halles belonging to the Companies of London, but altogether for deuotion and religion, therein to laud and prayſe God and his Saints with Pſalmes, Hymnes, ſpirituall ſongs and melodious muſicke vpon certain daies dedicated vnto Saints. The ſecond is

very ſpacious and large, hauing two or three faire Altars more: the roofe of this roome which is of a ſtately height, is richly gilt and decked with many ſumptuous emboſſings of gold, and the walles are beautified with ſundry delicate pictures, as alſo many parts of the roofe; vnto this room you muſt aſcend by two or three very goodly paire of ſtaires. The third room which is made at one corner of this ſpacious roome, is very beautifull, hauing both roofe and wals ſomething correſpondent to the other; but the floore much more exquiſite and curious, being excellently diſtinguiſhed with checker worke made of ſeueral kinds of marble, which are put in by the rareſt cunning that the wit of man can deuiſe. The ſecond roome is the place where this feſtiuitie was ſolemnized to the honour of St. *Roch*, at one end whereof was an Altar garniſhed with many ſingular ornaments, but eſpecially with a great multitude of ſiluer Candleſticks, in number ſixty, and Candles in them of Virgin waxe. This feaſt conſiſted principally of Muſicke, which was both vocall and inſtrumental, ſo good, ſo delectable, ſo rare, ſo admirable, ſo ſuperexcellent, that it did euen rauiſh and ſtupifie all thoſe ſtrangers that neuer heard the like. But how others were affected with it I know not; for mine owne part I can ſay this, that I was for the time euen rapt vp with St. *Paul* into the third heauen. Sometimes there ſung ſixeteene or twenty men together, hauing

their

their maſter or moderator to keepe them in order; and when they ſung, the inſtrumentall muſitians played alſo. Sometimes ſixeteene played together vpon their inſtruments, ten Sagbuts, foure Cornets, and two Violdegambaes of an extraordinary greatneſs; ſometimes tenne, ſixe Sagbuts and foure Cornets; ſometimes two, a Cornet and a treble violl. Of thoſe treble viols I heard three ſeuerall there, whereof each was ſo good, eſpecially one that I obſerued aboue the reſt, that I neuer heard the like before. Thoſe that played vpon the treble viols, ſung and played together, and ſometimes two ſingular fellowes played together vpon Theorboes, to which they ſung alſo, who yeelded admirable ſweet muſicke, but ſo ſtill that they could ſcarce be heard but by thoſe that were very neare them. Theſe two Theorbiſts concluded that nights muſicke, which continued three whole howers at the leaſt. For they beganne about fiue of the clocke, and ended not before eight. Alſo it continued as long in the morning: at euery time that euery ſeuerall muſicke played, the Organs, whereof there are ſeven faire paire in that room, ſtanding al in a rowe together, plaied with them. Of the ſingers there were three or foure ſo excellent that I thinke few or none in Chriſtendome do exell them, eſpecially one, who had ſuch a peereleſſe and (as I may in a maner ſay) ſuch a ſupernaturall voice for ſweetneſſe, that I think there was neuer a better finger in all the world,

inſomuch that he did not onely giue the moſt pleaſant contentment that could be imagined, to all the hearers, but alſo did as it were aſtoniſh and amaze them. I alwaies thought that he was an Eunuch, which if he had beene, it had taken away ſome part of my admiration, becauſe they do moſt commonly ſing paſſing wel; but he was not, therefore it was much the more admirable. Againe it was the more worthy of admiration, becauſe he was a middle-aged man, as about forty yeares old. For nature doth more commonly beſtowe ſuch a ſingularitie of voice vpon boyes and ſtriplings, then vpon men of ſuch yeares. Beſides it was farre the more excellent, becauſe it was nothing forced, ſtrained, or affected, but came from him with the greateſt facilitie that euer I heard. Truely I think that had a Nightingale beene in the ſame roome, and contended with him for the ſuperioritie, ſomething perhaps he might excell him, becauſe God hath granted that little birde ſuch a priuiledge for the ſweetneſſe of his voice, as to none other: but I think he could not much. To conclude, I attribute ſo much to this rare fellow for his ſinging, that I thinke the country where he was borne, may be as proude for breeding ſo ſingular a perſon as *Smyrna* was of her *Homer*, *Verona* of her *Catullus*, or *Mantua* of *Virgil*: But exceeding happy may that Citie, or towne, or perſon bee that poſſeſſeth this miracle of nature. Theſe muſitians had beſtowed vpon them

them by that company of St. *Roche* an hundred duckats, which is twenty three pound ſixe ſhillings eight pence ſtarling. Thus much concerning the muſicke of thoſe famous feaſtes of St. *Laurence*, the Aſſumption of our Lady, and St. *Roche*.

There is one very memorable thing (beſides all the reſt that I haue before named) to be ſeene in Venice, if it be true that I heard reported of it; euen the head of a certaine Fryer which is ſet vpon the top of one of their ſteeples: He was beheaded for his monſtrous and inordinate luxury, as ſome affirm. For I heard many ſay in Venice that he begat with childe no leſſe then ninety nine Nunnes, and that if his courage had ſerued him to haue begotten one more with child, that he might haue made vp the full number of an hundred, his life ſhould haue beene ſaued. I aſked many Venetians whether this were true, who denied it vnto me, but with ſuch a kinde of ſmiling and laughter, that that denying ſeemed a kinde of confeſſing of the matter. Againe ſome others extenuating the haynouſneſſe of the crime, told me that that was but a meer fable, and ſaid the truth was, that he committed ſacriledge by robbing one of the Churches of the Citie, ſtealing away their Chalices and other things of greateſt worth; after the which he fled out of the Venetian Signiorie: but being afterward apprehended, he was executed for this fact, and not for the other.

On

On the fourth day of Auguſt being Thurſday, I ſaw a very Tragicall and dolefull ſpectacle in Saint *Markes* place. Two men tormented with the ſtrapado, which is done in this manner. The offender hauing his hands bound behind him, is conueighed into a rope that hangeth in a pully, and after hoyſed vp in the rope to a great heigth with two ſeuerall ſwinges, where he ſuſtaineth ſo great torments that his joynts are for the time looſed and pulled aſunder; beſides ſuch abundance of bloud is gathered into his hands and face, that for the time he is in the torture, his face and hands doe looke as red as fire.

The manuary artes of the Venetians are ſo exquiſite and curious, that I thinke no artificers in the world doe excell them in ſome, eſpecially painting. For I ſaw two things in a painters ſhop in Saint *Markes*, which I did not a little admire; the one was the picture of a hinder quarter of Veal hanged vp in his ſhop, which a ſtranger at the firſt ſight would imagine to be a naturall and true quarter of veal; but it was not: For it was only a counterfeit of a hinder quarter of veale, the rareſt inuention that euer I ſaw before. The other was the picture of a Gentlewoman, whoſe eies were contriued with that ſingularitie of cunning, that they moued vp and down of themſelues, not after a ſeeming manner, but truly and indeed. For I did very exactly view it. But I beleeue it was done by a vice which the Grecians call ἀντρμα. Alſo I obſerued another

nother thing in the ſame ſhop that gaue me great contentment, the picture of famous *Caſſandra* that was commonly ſtyled *Fidelis Veneta Puella.* Shee was in her time eſteemed the very Phœnix and mirror of all the women in Chriſtendome for learning. Truly it did much the more comfort me to ſee her picture, becauſe learned *Angelus Politianus* wrote a moſt elegant Epiſtle vnto her with this beginning: *O decus Italiæ virgo, &c.* which I haue often read in the booke of his Epiſtles, and that with more pleaſure and delight then any other of his Epiſtles, though they are all paſſing ſweete, *Attico leporibus inſperſæ, & Hyblæo melle dulciores.*

The burials are ſo ſtrange both in Venice, and all other Cities, Townes, and pariſhes of Italy, that they differ not onely from England, but from all other nations whatſoeuer in Chriſtendome. For they carry the Corſe to Church with the face, handes and feete all naked, and wearing the ſame apparell that the perſon wore lately before it died, or that which it craued to be buried in: which apparell is interred together with their bodies. Alſo I obſerued another thing in their burials that ſauoreth of intollerable ſuperſtition: many a man that hath beene a vitious and licentious liuer, is buried in the habits of a Franciſcan Frier; the reaſon forſooth is, becauſe they beleeue there is ſuch virtue in the Friers cowle, that it will procure them remiſſion of the third part of their ſinnes: a

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moſt fond and impious opinion. We in England do hope, and ſo doth euery good Chriſtian beſides, to obtaine remiſſion of our ſinnes, through the meere merites of Chriſt, and not by wearing of a Friers frocke, to whom we attribute no more virtue than to a *Bardocucullus*, that is, a Shepheards ragged and weather beaten cloake.

Alſo there is another very ſuperſtitious cuſtome vſed not only in Venice, but alſo in all other cities and townes of Italy where I haue beene, which is likewiſe obſerued (as I vnderſtand) in all cities townes, and pariſhes whatſoeuer of all Italy, in which they differ (as I thinke) from all Chriſtian Nations, that at noone and the ſetting of the ſunne, all men, women and children muſt kneele, and ſay their *Aue Maria* bare headed whereſoeuer they are, eyther in their houſes or in the ſtreets, when the *Aue Marie* bell ringeth. *Geſner* writeth in his *Bibliotheca*, that that worthy man *Ioſias Simlerus Tigurinus* wrote a learned Dialogue concerning this ſubiect, whether it were lawfull to pray bare headed, eyther at noone, or the euening at the ringing of this *Aue Marie* bell. But this Booke was but a manuſcript and neuer printed: I thinke it doth taxe this cuſtome; for truly it is ſuperſtitious and worthy the taxing.

There happened at the time of my being in Venice a very prodigious thing vpon the firſt day of Iuly being Friday. For that day there fell a ſhower of haile, laſting for the ſpace

ſpace of halfe an houre, that yeelded ſtones as great as Pigeons egges; a thing that amazed all that beheld it. Alſo there was another ſtrange thing that fel out when I was there: the ball or globe of a certaine Tower in the citie, together with the croſſe that ſtood thereon, was ſo extremely ſcorched with lightning, that it was turned coale black. For indeede two or three nights one after another it lightned as terribly in Venice as euer I ſaw in my life, and that moſt inceſſantly for many houres together.

Amongſt many other things that moued great admiration in me in Venice, this was not the leaſt, to conſider the marueilous affluence and exuberancy of all things tending to the ſuſtentation of mans life. For albeit they haue neyther meadows, nor paſtures, nor arable grounds neare their city (which is a matter impoſſible, becauſe it is ſeated in the ſea, and diſtinguiſhed with ſuch a multitude of channels) to yeeld them corne and victuals: yet they haue as great a abundance (a thing very ſtrange to be conſidered) of victuals, corne and fruites of all ſorts whatſoeuer, as any city (I thinke) of all Italy. Their victuals and all other prouiſion being very plenteouſly miniſtred vnto them from Padua, Vicenza, and other bordering townes and places of Lombardy, which are in their owne dominion. For I haue ſeene their ſhambles and market places (whereof they haue a great multitude) exceedingly well furniſhed with all

manner

manner of neceſſaries. As for their fruits I haue obſerued wonderful plenty amongſt them, as Grapes, Peares, Apples, Plummes, Apricocks: all which are ſold by weight, and not by tale: Figges moſt excellent of three or foure ſorts, as blacke, which are the daintieſt, greene, and yellow. Likewiſe they had another ſpecial commodity when I was there, which is one of the moſt delectable diſhes for Sommer fruite of all Chriſtendome, namely muſke Melons. I wondered at the plenty of them; for there was ſuch ſtore brought into the citie euery morning and euening for the ſpace of a moneth together, that not onely St. *Markes* place, but alſo all the market places of the citie were ſuperabundantly furniſhed with them: inſomuch that I thinke there were ſold ſo many of them euery day for that ſpace, as yeelded fiue hundred pound ſterling. They are of three ſorts, yellow, greene, and redde, but the red is moſt toothſome of all. The great long banke whereof I haue before ſpoken, which is interiected as a ſtrong Rampier betwixt the Adriatique ſea and the citie, euen the *Litto maggior*, doth yeeld the greateſt ſtore of theſe Melons that are brought to Venice. But I aduiſe thee (gentle Reader) if thou meaneſt to ſee Venice, and ſhalt happen to be there in the ſommer time when they are ripe, to abſtaine from the immoderate eating of them. For the ſweetneſſe of them is ſuch as hath allured many men to eate ſo immoderately of them, that

that they haue therewith haſtened their vntimely death: the fruite being indeed γλυκὺ πικρον, that is, ſweete-ſowre. Sweete in the palate, but ſowre in the ſtomacke, if it be not ſoberly eaten. For it doth often breede the *Dyſenteria*, that is, the bloudy fluxe: of which diſeaſe the Emperour *Fredericke* the third, died by the intemperate eating of them, as I will hereafter declare in my obſeruations of Germany. Alſo they haue another excellent fruite called Anguria, the coldeſt fruit in taſte that euer I did eate: the pith of it, which is in the middle, is as redde as blood, and full of blacke kernels. They finde a notable commodity of it in ſommer, for the cooling of themſelues in time of heat. For it hath the moſt refrigerating vertue of all the fruites of Italy. Moreouer the abundance of fiſh, which is twiſe a day brought into the citie, is ſo great, that they haue not onely exceeding plenty for themſelues, but alſo doe communicate that commodity to their neighbour townes. Amongſt many other ſtrange fiſhes that I haue obſerued in their market places, I haue ſeene many Torteiſes, whereof I neuer ſaw but one in all England. Beſides they haue great plenty of fowle, and ſuch admirable variety thereof, that I haue heard in the citie they are furniſhed with no leſſe then two hundred ſeuerall ſortes of them. I haue obſerued a thing amongſt the Venetians, that I haue not a little wondered at, that their Gentlemen and greateſt

greateſt Senators, a man worth perhaps two millions of duckats, will come into the market, and buy their fleſh, fiſh, fruites, and ſuch other things as are neceſſary for the maintenance of their family: a token indeed of frugality, which is commendable in all men; but me thinkes it is not an argument of true generoſity, that a noble ſpirit ſhould deiect it ſelfe to theſe petty and baſe matters, that are fitter to be done by ſeruants then men of a generoſe parentage. Therefore I commend mine owne countrey-man, the Engliſh Gentleman, that ſcorneth to goe into the market to buy his victuals and other neceſſaries for houſe-keeping, but employeth his Cooke or Cator about thoſe inferior and ſordid affaires.

It is ſaid there are of all the Gentlemen of Venice, which are there called Clariſſimoes, no leſſe then three thouſand, all which when they goe abroad out of their houſes, both they that beare office, and they that are priuate, doe weare gownes: wherein they imitate † *Romanos rerum Dominos, gentemque togatam.* Moſt of their gownes are made of blacke cloth, and ouer their left ſhoulder they haue a flappe made of the ſame cloth, and edged with blacke Taffata: Alſo moſt of their gownes are faced before with blacke Taffata: There are others alſo that weare other gownes according to their diſtinct offices and degrees; as they that

† Virgil. Æneid. 1.

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are of the Councell of tenne (which are as it were the maine body of the whole eſtate) doe moſt commonly weare blacke chamlet gownes, with maruellous long ſleeues that reach almoſt downe to the ground. Againe they that weare red chamlet gownes with long ſleeues, are thoſe that are called *Sauij*, whereof ſome haue authority onely by land, as being the principall Ouerſeers of the Podeſta'es, and Prætors in their land cities, and ſome by Sea. There are others alſo that weare blew cloth gownes with blew flapps ouer their ſhoulders, edged with Taffata. Theſe are the Secretaries of the Councell of tenne. Vpon euery great feſtiuall day the Senators, and greateſt Gentlemen that accompany the Duke to Church, or to any other place, doe weare crimſon damaſke gownes, with flappes of crimſon veluet caſt ouer their left ſhoulders. Likewiſe the Venetian Knights weare blacke damaſke gownes with long ſleeues: but hereby they are diſtinguiſhed from the other Gentlemen. For they weare red apparell vnder their gownes, red ſilke ſtockings, and red pantafles. All theſe gowned men doe weare marueilous little blacke flat caps of felt, without any brimmes at all, and very diminutiue falling bands, no ruffes at all, which are ſo ſhallow, that I haue ſeene many of them not aboue a little inch deepe. The colour that they moſt affect and uſe for their other apparel, I mean doublet, hoſe, and jerkin, is blacke: a colour of grauity and decency. Beſides the forme and faſhion of

their attire is both very auncient, euen the ſame that hath beene vſed theſe thouſand yeares amongſt them, and alſo vniforme. For all of them vſe but one and the ſame forme of habite, euen the ſlender doublet made cloſe to the body, without much quilting or bombaſe, and long hoſe plaine, without thoſe new fangled curioſities, and ridiculous ſuperfluities of panes, plaites, and other light toyes vſed with vs Engliſh men. Yet they make it of coſtly ſtuffe, well beſeeming Gentlemen and eminent perſons of their place, as of the beſt Taffates, and Sattins that Chriſtendome doth yeeld, which are fairely garniſhed alſo with lace of the beſt ſort. In both theſe things they much differ from vs Engliſh men. For whereas they haue but one colour, we uſe many more then are in the Rain-bow, all the moſt light, gariſh, and vnſeemely colours that are in the world. Alſo for faſhion we are much inferiour to them, For we weare more phantaſticall faſhions then any Nation vnder the Sunne doth, the French onely excepted; which hath giuen occaſion both to the Venetian and other Italians to brand the Engliſh-man with a notable marke of leuity, by painting him ſtarke naked with a paire of ſhears in his hand, making his faſhion of attire according to the vaine inuention of his braine-ſicke head, not to comelineſſe and decorum.

But to returne to theſe gowned Gentlemen: I obſerued an extraordinary cuſtome amongſt them,

them, that when two acquaintances meete and talke together at the walking times of the day, whereof I haue before ſpoken, eyther in the Dukes Palace, or S. *Markes* place, they giue a mutuall kiſſe when they depart from each other, by kiſſing one anothers cheeke: a cuſtome that I neuer ſaw before, nor heard of, nor read of in any hiſtory. Likewiſe when they meete onely and not talke, they giue a low congie to each other by very ciuill and courteous geſtures, as by bending of their bodies, and clapping their right hand vpon their breaſtes, without vncouering of their heads, which ſometimes they vſe, but very ſeldome.

Moſt of the women when they walke abroad, eſpecially to Church, are vailed with long vailes, whereof ſome doe reache almoſt to the ground behinde. Theſe vailes are eyther blacke, or white, or yellowiſh. The blacke, eyther wiues or widowes do weare: the white maides, and ſo the yellowiſh alſo; but they weare more white then yellowiſh. It is the cuſtome of theſe maydes when they walke in the ſtreetes, to couer their faces with their vailes, *verecundiæ cauſâ*, the ſtuffe being ſo thin and ſlight, that they may eaſily looke through it. For it is made of a pretty ſlender ſilke, and very finely curled: ſo that becauſe ſhe thus hoodwinketh her ſelfe, you can very ſeldome ſee her face at full when ſhe walketh abroad, though perhaps you earneſtly deſire it, but only a little glimpſe thereof. Now whereas I ſaid before that only maydes doe

weare white vailes, and none elſe, I meane theſe white ſilk curled vayles, which (as they tolde me) none doe weare but maydes. But other white vayles wiues doe much weare, ſuch as are made of holland, whereas the greateſt part is handſomely edged with great and very faire bone lace. Almoſt all the wiues, widowes and mayds do walke abroad with their breaſtes all naked, and many of them haue their backes alſo naked euen almoſt to the middle, which ſome do couer with a ſlight linnen, as cobwebbe lawne, or ſuch other thinne ſtuffe: a faſhion me thinkes very vnciuill and vnſeemely, eſpecially if the beholder might plainly ſee them. For I beleeue vnto many that haue *prurientem libidinem*, they would miniſter a great incentiue & fomentation of luxurious deſires. Howbeit it is much vſed both in Venice and Padua. For very few of them do weare bands but only Gentlewomen, and thoſe do weare little lawne or cambricke ruffes. There is one thing vſed of the Venetian women, and ſome others dwelling in the cities and towns ſubiect to the Signiory of Venice, that is not to be obſerued (I thinke) amongſt any other women in Chriſtendome: which is ſo common in Venice, that no woman whatſoeuer goeth without it, either in her houſe or abroad; a thing made of wood, and couered with leather of ſundry colors, ſome with white, ſome redde, ſome yellow. It is called a Chapiney, which they weare vnder their ſhoes. Many of them are curiouſly

curiouſly painted; ſome alſo I haue ſeene fairely gilt: ſo vncomely a thing (in my opinion) that it is pitty this fooliſh cuſtom is not cleane baniſhed and exterminated out of the citie. There are many of theſe Chapineys of a great heigth, euen half a yard high, which maketh many of their women that are very ſhort, ſeeme much taller then the talleſt women we haue in England. Alſo I haue heard that this is obſerued amongſt them, that by how much the nobler a woman is, by ſo much the higher are her Chapineys. All their Gentlewomen, and moſt of their wiues and widowes that are of any wealth, are aſſiſted and ſupported eyther by men or women when they walke abroad, to the end they may not fall. They are borne vp moſt commonly by the left arme, otherwiſe they might quickly take a fall. For I ſaw a woman fall a very dangerous fall, as ſhe was going down the ſtaires of one of the little ſtony bridges with her high Chapineys alone by her ſelfe: but I did nothing pitty her, becauſe ſhee wore ſuch friuolous and (as I may truely terme them) ridiculous inſtruments, which were the occaſion of her fall. For both I myſelfe, and many other ſtrangers (as I haue obſerued in Venice) haue often laughed at them for their vaine Chapineys.

All the women of Venice euery Saturday in the afternoone doe vſe to annoint their haire with oyle, or ſome other † drugs, to the end

† Theſe kind of ointments wherewith women were wont to annoint their haire, were heretofore called Capillaria unguenta. Turnebus Aduerſari. lib. 1. ca. 7.

to make it looke faire, that is whitiſh. For that colour is moſt affected of the Venetian Dames and Laſſes. And in this manner they do it: firſt they put on a readen hat, without any crowne at all, but brimmes of exceeding breadth and largeneſs: then they ſit in ſome ſun-ſhining place in a chamber or ſome other ſecret roome, where hauing a looking-glaſs before them they ſophiſticate and dye their haire with the foreſaid drugs, and after caſt it backe round vpon the brimmes of the hat, till it be throughly dried with the heat of the ſunne: and laſt of all they curle it vp in curious locks with a friſling or criſping pinne of iron, which we cal in Latin *Calamiſtrum*, the toppe whereof on both ſides aboue their forehead is acuminated in two peakes. That this is true, I know by mine owne experience. For it was my chaunce one day when I was in Venice, to ſtand by an Engliſhman's wife, who was a Venetian woman borne, while ſhe was thus trimming of her haire: a fauour not affoorded to euery ſtranger.

But ſince I haue taken occaſion to mention ſome notable particulars of their women, I will inſiſt farther vpon that matter, and make relation of their Cortezans alſo, as being a thing incident and very proper to this diſcourſe, eſpecially becauſe the name of a Cortezan of Venice is famouſed ouer all Chriſtendome. And I haue here inſerted a picture of one of their nobler Cortezans, according to her Venetian habites, with my owne neare vnto her,

made

Il Signior Tomaso Odcombiano } Margarita Emiliana
Bella Cortesana di Venezia

made in that forme as we ſaluted each other. Surely by ſo much the more willing I am to treate ſomething of them, becauſe I perceiue it is ſo rare a matter to find a deſcription of the Venetian Cortezans in any Authour, that all the writers that I could euer ſee, which haue deſcribed the city, haue altogether excluded them out of their writings. Therefore ſeeing the Hiſtory of theſe famous gallants is omitted by all others that haue written iuſt Commentaries of the Venetian ſtate, as I know it is not impertinent to this preſent Diſcourſe to write of them; ſo I hope it will not be vngratefull to the Reader to reade that of theſe notable perſons, which no Author whatſoeuer doth impart vnto him but my ſelfe. Onely I feare leaſt I ſhall expoſe my ſelfe to the ſeuere cenſure and ſcandalous imputations of many carping Criticks, who I thinke will taxe me for luxury and wantonneſſe to inſert ſo laſciuious a matter into this Treatiſe of Venice. Wherefore at the end of this diſcourſe of the Cortezans I will adde ſome Apologie for my ſelfe, which I hope will in ſome ſort ſatisfie them, if they are not too captious.

The woman that profeſſeth this trade is called in the Italian tongue *Cortezana*, which word is deriued from the Italian word *corteſia* that ſignifieth courteſie. Becauſe theſe kinde of women are ſaid to receiue courteſies of their fauourites. Which word hath ſome kinde of *affinitie* with the Greeke word ἑταῖρα which ſignifieth properly a ſociable woman, and is by

Demoſthenes, *Athenæus*, and divers other proſe writers often taken for a woman of a diſſolute conuerſation. As for the number of theſe Venetian Cortezans it is very great. For it is thought there are of them in the whole City and other adiacent places, as Murano, Malomocco, &c. at the leaſt twenty thouſand, whereof many are eſteemed ſo looſe, that they are ſaid to open their quiuers to euery arrow. A moſt vngodly thing without doubt that there ſhould be a tolleration of ſuch licentious wantons in ſo glorious, ſo potent, ſo renowned a city. For methinks that the Venetians ſhould be daylie affraid leaſt their winking at ſuch vncleanneſſe ſhould be an occaſion to draw down vpon them Gods curſes and vengeance from heauen, and to conſume their city with fire and brimſtone, as in times paſt he did Sodome and Gomorrha. But they not fearing any ſuch thing doe graunt large diſpenſation and indulgence vnto them, and that for theſe two cauſes. Firſt, *ad vitanda maiora mala*. For they thinke that the chaſtity of their wiues would be the ſooner aſſaulted, and ſo conſequently they ſhould be *capricornified*, (which of all the indignities in the world the Venetian cannot patiently endure) were it not for theſe places of euacuation. But I maruaile how that ſhould be true though theſe Cortezans were vtterly rooted out of the City. For the Gentlemen do euen coope vp their wiues alwaies within the walles of their houſes for feare of theſe inconueniences, as much as if there were no

Corte-

Cortezans at all in the City. So that you ſhall very ſeldome ſee a Venetian Gentleman's wife but either at the ſolemnization of a great marriage, or at the Chriſtning of a Iew, or late in the euening rowing in a Gondola. The ſecond cauſe is for that the reuenues which they pay vnto the Senate for their tolleration, doe maintain a dozen of their galleys, (as many reported vnto me in Venice) and ſo ſaue them a great charge. The conſideration of theſe two things hath moued them to tolerate for the ſpace of theſe many hundred yeares theſe kinde of Laides and Thaides, who may as fitly be termed the ſtales of Chriſtendome as thoſe were heretofore of *Greece*. For ſo infinite are the allurements of theſe amorous Calypſoes, that the fame of them hath drawen many to Venice from ſome of the remoteſt parts of Chriſtendome, to contemplate their beauties, and enjoy their pleaſing dalliances. And indeede ſuch is the variety of the delicious obiects they miniſter to their louers, that they want nothing tending to delight. For when you come into one of their Palaces (as indeed ſome few of the principalleſt of them liue in very magnificent and portly buildings fit for the entertainment of a great Prince) you ſeeme to enter into the Paradiſe of *Venus*. For their faireſt roomes are moſt glorious and glittering to behold. The walles round about being adorned with moſt ſumptuous tapiſtry and gilt leather, ſuch as I haue ſpoken of in my Treatiſe of Padua. Beſides you may ſee the picture of

the noble Cortezan moſt exquiſitely drawen. As for her ſelfe ſhee comes to thee decked like the Queene and Goddeſſe of loue, in ſo much that thou wilt thinke ſhe made a late tranſmigration from Paphos, Cnidos, or Cythera, the auncient habitations of Dame *Venus*. For her face is adorned with the quinteſſence of beauty. In her cheekes thou ſhalt ſee the Lilly and the Roſe ſtriue for the ſupremacy, and the ſiluer tramels of her haire diſplayed in that curious manner beſides her two friſled peakes ſtanding vp like prety Pyramides, that they giue thee the true *Cos amoris*. But if thou haſt an exact iudgement, thou maiſt eaſily diſcerne the effects of thoſe famous apothecary drugs heretofore vſed amongſt the Noble Ladies of Rome, euen *ſtibium*, *ceruſſa*, and *purpuriſſum*. For few of the Cortezans are ſo much beholding to nature, but that they adulterate their faces, and ſupply her defect with one of theſe three. A thing ſo common amongſt them, that many of them which haue an elegant naturall beauty, doe varniſh their faces (the obſeruation whereof made me not a little pitty their vanities) with theſe kinde of ſordid trumperies. Wherein methinks they ſeeme *ebur atramento candefacere*, according to that excellent *Prouerbe of *Plautus*; that is, to make iuorie white with inke. Alſo the ornaments of her body are ſo rich, that except thou doſt even geld thy affections (a thing

† Eraſ. ada. Chil. 1 Cent. 3. adag. 70.

hardly

hardly to be done) or carry with thee *Vlysses* hearbe called Moly which is mentioned by *Homer*, that is, ſome antidote againſt thoſe Venereous titillations, ſhee wil very neare benumme and captiuate thy ſenſes, and make reaſon vale bonnet to affection. For thou ſhalt ſee her decked with many chaines of gold and orient pearle like a ſecond *Cleopatra*, (but they are very litle) diuers gold rings beautified with diamonds and other coſtly ſtones, iewels in both her eares of great worth. A gowne of damaſke (I ſpeake this of the nobler Cortizans) either decked with a deep gold fringe (according as I haue expreſſed it in the picture of the Cortizan that I haue placed about the beginning of this diſcourſe) or laced with fiue or ſixe gold laces each two inches broade. Her petticoate of red chamlet edged with rich gold fringe, ſtockings of carnaſion ſilke, her breath and her whole body, the more to enamour thee, moſt fragrantly perfumed. Though theſe things will at the firſt ſight ſeeme vnto thee moſt delectable allurements, yet if thou ſhalt rightly weigh them in the ſcales of a mature iudgement, thou wilt ſay with the wiſe man, and that very truely, that they are like a golden ring in a ſwines ſnowt. Moreouer ſhee will endeuour to enchaunt thee partly with her melodious notes that ſhe warbles out vpon her lute, which ſhee fingers with as laudable a ſtroake as many men that are excellent profeſſors in the noble ſcience of Muſicke, and partly with that heart-tempting harmony

of

of her voice. Alſo thou wilt finde the Venetian Cortezan (if ſhe be a ſelected woman indeede) a good Rhetorician, and a moſt elegant diſcourſer, ſo that if ſhe cannot moue thee with all theſe foreſaid delights, ſhee will aſſay thy conſtancy with her Rhetoricall tongue. And to the end ſhee may miniſter vnto thee the ſtronger temptations to come to her lure, ſhee will ſhew thee her chamber of recreation, where thou ſhalt ſee all manner of pleaſing obiects, as many faire painted coffers wherewith it is garniſhed round about, a curious milke-white canopy of needle worke, a ſilke quilt embrodered with gold: and generally all her bedding ſweetly perfumed. And amongſt other amiable ornaments ſhee will ſhew thee one thing only in her chamber tending to mortification, a matter ſtrange amongſt ſo many *irritamenta malorum*; euen the picture of our Lady by her bedde ſide, with Chriſte in her armes, placed within a chriſtall glaſſe. But beware notwithſtanding all theſe *illecebræ & lenocinia amoris*, that thou enter not into termes of priuate conuerſation with her. For then thou ſhalt finde her ſuch a one as *Lipſius* truly cals her, *caliidam & calidam Solis filiam*, that is, the crafty and hot daughter of the Sunne. Moreouer I will tell thee this newes which is moſt true, that if thou ſhouldeſt wantonly conuerſe with her, and not giue her that *ſalarium iniquitatis*, which thou haſt promiſed her, but perhaps cunningly eſcape from her company, ſhe will either cauſe thy throate

to

to be cut by her Ruffiano, if he can after catch thee in the City, or procure thee to be arreſted (if thou art to be found) and clapped vp in the priſon, where thou ſhalt remaine till thou haſt paid her all thou didſt promiſe her. Therefore for auoiding of thoſe inconueniences, I will giue thee the ſame counſell that *Lipſius* did to a friend of his that was to trauell into Italy, euen to furniſh thy ſelfe with a double armour, the one for thine eyes, the other for thine eares. As for thine eyes, ſhut them and turne them aſide from theſe venereous Venetian obiects. For they are the double windowes that conueigh them to thy heart. Alſo thou muſt fortifie thine eares againſt the attractiue inchauntments of their plauſible ſpeeches. Therefore euen as wreſtlers were wont heretofore to fence their eares againſt al exterior annoyances, by putting to them certaine inſtruments called ἀμφώτιδες: ſo doe thou take vnto thy ſelfe this firme foundation againſt the amorous woundes of the Venetian Cortezans, to heare none of their wanton toyes; or if thou wilt needes both ſee and heare them, doe thou only caſt thy breath vpon them in that manner as we doe vpon ſteele, which is ſo ſooner on but incontinent it falleth off againe: ſo doe thou only breath a few words vpon them, and preſently be gone from them: for if thou doſt linger with them thou wilt finde their poyſon to be more pernicious then that of the ſcorpion, aſpe, or cocatrice. Amongſt other things that I heard of theſe kinde of women

in

in Venice, one is this, that when their *Cos amoris* beginneth to decay, when their youthfull vigor is ſpent, then they conſecrate the dregs of their olde age to God by going into a Nunnery, hauing beſore dedicated the flower of their youth to the diuell; ſome of them alſo having ſcraped together ſo much pelfe by their ſordid faculţie as doth maintaine them well in their old age: For many of them are as rich as euer was *Rhodope* in Egypt, *Flora* in Rome, or *Lais* in Corinth. One example whereof I haue before mentioned in *Margarita Æmiliana* that built a faire Monaſtery of Auguſtinian Monkes. There is one moſt notable thing more to be mentioned concerning theſe Venetian Cortezans, with the relation whereof I will end this diſcourſe of them. If any of them happen to haue any children (as indeede they haue but few, for according to the old prouerbe the beſt carpenters make the feweſt chips) they are brought vp either at their own charge, or in a certaine houſe of the citie appointed for no other vſe but onely for the bringing up of the Cortezans baſtards, which I ſaw Eaſtward aboue Saint *Markes* ſtreete neare to the ſea ſide. In the ſouth wall of which building that looketh towards the ſea, I obſerued a certaine yron grate inſerted into a hollow peece of the wall, betwixt which grate and a plaine ſtone beneath it, there is a conuenient little ſpace to put in an infant. Hither doth the mother or ſome body for her bring the child ſhortly after it is borne into the world;

and

and if the body of it be no greater, but that it may conueniently without any hurt to the infant bee conueighed in at the foreſaid ſpace, they put it in there without ſpeaking at all to any body that is in the houſe to take charge thereof. And from thenceforth the mother is abſolutely diſcharged of her child. But if the child be growne to that bigneſſe that they cannot conueigh it through that ſpace, it is carryed backe againe to the mother, who taketh charge of it her ſelfe, and bringeth it vp as well as ſhe can. Thoſe that are brought vp in this foreſaid houſe, are remoued therehence when they come to yeares of diſcretion, and many of the male children are employed in the warres, or to ſerue in the Arſenall, or Galleys at ſea, or ſome other publique ſeruice for the Common weale. And many of the females if they bee faire doe matrizare, that is, imitate their mothers in their gainfull facultie, and get their liuing by proſtituting their bodies to their fauourites. Thus haue I deſcribed vnto thee the Venetian Cortezans; but becauſe I haue related ſo many particulars of them, as few Engliſhmen that haue liued many yeares in Venice, can do the like, or at the leaſt if they can, they will not vpon their returne into Englaud, I beleeue thou wilt caſt an aſperſion of wantonneſſe vpon me, and ſay that I could not know all theſe matters without mine owne experience. I anſwere thee, that although I might haue knowne them without my experience, yet for my better ſatisfaction

tisfaction, I went to one of their noble houſes (I wil confeſſe) to ſee the manner of their life, and obſerue their behauiour, but not with ſuch an intent as we reade *Demoſthenes* went to *Lais*, to the end to pay ſomething for repentance; but rather as *Panutius* did to *Thais*, of whom we read that when he came to her, and craued a ſecret roome for his paſtime, ſhe ſhould anſwere him that the ſame roome where they were together, was ſecret enough, becauſe no body could ſee them but onely God; vpon which ſpeech the godly man tooke occaſion to perſuade her to the feare of God and religion, and to the reformation of her licentious life, ſince God was able to prie into the ſecreteſt corners of the world. And ſo at laſt conuerted her by this meanes from a wanton Cortezan to a holy and religious woman. In like manner I both wiſhed the conuerſion of the Cortezan that I ſaw, and did my endeuour by perſwaſiue termes to conuert her, though my ſpeeches could not take the like effect that thoſe of *Panutius* did. Withall I went thither partly to the end to ſee whether thoſe things were true that I often heard before both in England, France, Sauoy, Italy, and alſo in Venice it ſelfe concerning theſe famous women, for

Segniùs irritant animos demiſſa per aures
quàm quæ ſunt oculis ſubiecta fidelibus, & quæ
ipſe ſibi tradit ſpectator———

Neither can I be perſwaded that it ought to be eſteemed for a ſtaine or blemiſh to

the

the reputation of an honeſt and ingenuous man to ſee a Cortezan in her houſe, and note her manners and conuerſation, becauſe according to the old maxime, *Cognitio mali non eſt mala*, the knowledge of euill is not euill, but the practice and execution thereof. For I thinke that a virtuous man will be the more confirmed and ſettled in virtue by the obſeruation of ſome vices, then if he did not at all know what they were. For which cauſe we may read that the auncient Lacedemonians were wont ſometimes to make their ſlaues drunke, which were called *Helotæ*, and ſo preſent them to their children in the middeſt of their drunken pangs, to the end that by ſeeing the vglineſs of that vice in others, they might the more loath and deteſt it in themſelues all the dayes of their life afterward: as for mine owne part I would haue thee conſider that euen as the riuer Rhodanus (to vſe that moſt excellent compariſon, that eloquent *Kirchnerus* doth in his Oration that I haue prefixed before this booke) doth paſſe through the lake Loſanna, and yet mingleth not his waters therewith; and as the Fountain Arethuſa runneth through the Sea, and confoundeth not her freſh water with the ſalt liquor of the Sea; and as the beames of the Sunne doe penetrate into many vncleane places, and yet are nothing polluted with the impuritie thereof: ſo did I viſite the Palace of a noble Cortezan, view her own amorous perſon, heare her talke, ob-

ſerue her faſhion of life, and yet was nothing contaminated therewith, nor corrupted in maner. Therefore I inſtantly requeſt thee (moſt candid reader) to be as charitably conceited of me, though I haue at large deciphered and as it were anatomized a Venetian Cortezan vnto thee, as thou wouldeſt haue me of thy ſelfe vpon the like requeſt.

I hope it will not be eſteemed for an impertinencie to my diſcourſe, if I next ſpeake of the Mountebanks of Venice, ſeeing amongſt many other thinges that doe much famouſe this Citie, theſe two ſorts of people, namely the Cortezans and the Mountebanks, are not the leaſt: for although there are Mountebanks alſo in other Cities of Italy; yet becauſe there is a greater concurſe of them in Venice then elſe where, and that of the better ſort and the moſt eloquent fellowes; and alſo for that there is a larger tolleration of them here then in other Cities (for in Rome, &c. they are reſtrained from certain matters as I haue heard which are heere allowed them) therefore they vſe to name a Venetian Mountebanke κατ' ἐξοχην for the coryphaeus and principall Mountebanke of all Italy: neither doe I much doubt but that this treatiſe of them will be acceptable to ſome readers, as being a meere nouelty neuer before heard of (I thinke) by thouſands of our Engliſh Gallants. Surely the principall reaſon that hath induced me to make mention of them is, becauſe when I was in Venice, they oftentimes miniſtred infinite

finite pleaſure vnto me. I will firſt beginne with the etymologie of their name: the word Mountebank (being in the Italian tongue *Monta'inbanco*) is compounded of two Italian words. *Montare* which ſignifieth to aſcend or goe vp to a place, and *banco* a bench, becauſe theſe fellowes doe act their part vpon a ſtage, which is compacted of benches or formes, though I haue ſeene ſome fewe of them alſo ſtand vpon the ground when they tell their tales, which are ſuch as are commonly called *Ciaratanoe's* or *Ciarlatans*, in Latin they are called *Circulatores* and *Agyrtæ*, which is deriued from the Greeke worde ἀγύρω which ſignifieth to gather or draw a company of people together, in Greek θαυματοποιοι. The principall place where they acte, is the firſt part of Saint *Marks* ſtreet that reacheth betwixt the Weſt front of S. *Marks* Church, and the oppoſite front of Saint *Geminians* Church. In which, twice a day, that is, in the morning and in the afternoone, you may ſee fiue or ſixe ſeuerall ſtages erected for them: thoſe that acte vpon the ground, euen the foreſaid Ciarlatans being of the poorer ſort of them, ſtand moſt commonly in the ſecond part of S. *Marks*, not far from the gate of the Duks Palace. Theſe Mountebanks at one end of their ſtage place their trunke, which is repleniſhed with a world of new-fangled trumperies. After the whole rabble of them is gotten vp to the ſtage, whereof ſome weare viſards being diſguiſed like fooles in a play,

ſome that are women (for there are diuers women alſo amongſt them) are attyred with habits according to that perſon that they ſuſtaine; after (I ſay) they are all vpon the ſtage, the muſicke begins. Sometimes vocall, ſometimes inſtrumentall, and ſometimes both together. This muſicke is a preamble and introduction to the enſuing matter: in the meane time while the muſicke playes, the principall Mountebank which is the Captaine and ringleader of all the reſt, opens his truncke, and ſets abroach his wares; after the muſicke hath ceaſed, he maketh an oration to the audience of halfe an houre long, or almoſt an houre. Wherein he doth moſt hyperbolically extoll the vertue of his drugs and confections:

Laudat venales qui vult extrudere merces.

Though many of them are very counterfeit and falſe. Truely I often wondred at many of theſe naturall Orators. For they would tell their tales with ſuch admirable volubility and plauſible grace, euen *extempore*, and ſeaſoned with that ſingular variety of elegant jeſts and witty conceits, that they did often ſtrike great admiration into ſtrangers that neuer heard them before: and by how much the more eloquent theſe Naturaliſts are, by ſo much the greater audience they draw vnto them, and the more ware they ſell. After the chiefeſt Mountebanks firſt ſpeech is ended, he deliuereth out his commodities by little and little, the ieſter ſtill playing his part, and the muſitians ſinging and playing vpon their inſtruments

ſtruments. The principall things that they ſell are oyles, ſoueraigne waters, amorous ſongs printed, Apothecary drugs, and a Commonweale of other trifles. The head Mountebank at euery time that he deliuereth out any thing, maketh an extemporall ſpeech, which he doth eftſoones intermingle with ſuch ſauory ieſts (but ſpiced now and then with ſingular ſcurrility) that they miniſter paſſing mirth and laughter to the whole company, which perhaps may conſiſt of a thouſand people that flock together about one of their ſtages. For ſo many according to my eſtimation I haue ſeene giving attention to ſome notable eloquent Mountebank. I haue obſerued marueilous ſtrange matters done by ſome of theſe Mountebanks. For I ſaw one of them holde a viper in his hand, and play with his ſting a quarter of an houre together, and yet receiue no hurt; though another man ſhould haue beene preſently ſtung to death with it. He made vs all beleeue that the ſame viper was linealy deſcended from the generation of that viper that lept out of the fire vpon † S. *Pauls* hand, in the Iſland of Melita, now called Malta, and did him no hurt; and told vs moreouer that it would ſting ſome, and not others. Alſo I haue ſeene a Mountebanke hackle and gaſh his naked arme with a knife moſt pittifully to beholde, ſo that the blood hath ſtreamed out in great abundance, and by and by after he hath

† Act. 28. 5.

applied a certaine oyle vnto it, wherewith he hath incontinent both ſtanched the blood, and ſo throughly healed the woundes and gaſhes, that when he hath afterward ſhewed vs his arme againe, we could not poſſibly perceiue the leaſt token of a gaſh. Beſides there was another black gowned Mountebanke that gaue moſt excellent contentment to the company that frequented his ſtage. This fellow was borne blinde, and ſo continued to that day: he neuer miſſed Saint *Markes* place twiſe a day for ſixe weekes together: he was noted to be a ſingular fellow for ſinging extemporall ſonges, and for a pretty kinde of muſicke that he made with two bones betwixt his fingers. Moreouer I haue ſeene ſome of them doe ſuch ſtrange iugling trickes as would be almoſt incredible to be reported. Alſo I haue obſerued this in them, that after they haue extolled their wares to the skies, hauing ſet the price of tenne crownes vpon ſome one of their commodities, they haue at laſt deſcended ſo low, that they haue taken for it foure gazets, which is ſomething leſs then a groat. Theſe merry fellowes doe moſt commonly continue two good howres vpon the ſtage, and at laſt when they haue fedde the audience with ſuch paſſing variety of ſport, that they are euen cloyed with the ſuperfluity of their conceits, and haue ſold as much ware as they can, they remoue their trinkets and ſtage till the next meeting.

Thus much concerning the Mountebankes.

THE

THE heat of Venice about the hotteſt time of ſommer is oftentimes very extreme, eſpecially betwixt eleuen of the clocke in the morning, and two in the afternoone, inſomuch that about noone you ſhall ſee very few in the whole city walking abroad, but aſleepe eyther in their own houſes, or in the publique walkes or other open places abroad in the citie. For mine owne parte I can ſpeake by experience, that for the whole time almoſt that I was in Venice the heate was ſo intollerable, that I was conſtrained to lie ſtarke naked moſt commonly euery night, and could not endure any clothes at all vpon me.

There are certaine deſperate and reſolute villaines in Venice, called Braues, who at ſome vnlawfull times do commit great villainy. They wander abroad very late in the night to and fro for their prey, like hungry Lyons, being armed with a priuy coate of maile, a gauntlet vpon their right hand, and a little ſharpe dagger called a ſtiletto. They lurke commonly by the water ſide, and if at their time of the night, which is betwixt eleuen of the clocke and two, they happen to meete any man that is worth the rifling, they will preſently ſtabbe him, take away all about him that is of any worth, and when they haue throughly pulled his plumes, they will throw him into one of the channels: but they buy this booty very deare if they are after apprehended. For they are preſently executed.

I obſerued one thing in Venice that I vtterly condemned, that if two men ſhould fight together at ſharpe openly in the ſtreetes, whereas a great company will ſuddenly flocke together about them, all of them will giue them leaue to fight till their hearts ake, or till they welter in their owne blood, but not one of them hath the honeſty to part them, and keepe them aſunder from ſpilling each others blood. Alſo if one of the two ſhould be ſlaine they will not offer to apprehend him that ſlew the other (except the perſon ſlaine be a Gentleman of the citie) but ſuffer him to go at randome whither he liſt, without inflicting any puniſhment vpon him. A very barbarous and vnchriſtian thing to winke at ſuch effuſion of Chriſtian blood, in which they differ (in my opinion) from all Chriſtians. The like I vnderſtand is to be obſerued in Milan and other cities of Italy.

There happened a thing when I was in Venice, that moued great commiſeration and ſympathie in me: I ſaw a certain Engliſh-man one *Thomas Taylour*, born in Leiceſter-ſhire, endure great ſlauery in one of the Venetian galleys: for whoſe inlargement I did my vtmoſt endeauour, but all would not ſerue. I would to God he had not committed that fault which deſerued that condemnation to the galleys. For indeed he tooke pay before hand of the Venetians for ſeruice in their warres, and afterward fled away. But being againe apprehended,

prehended, they haue made him with many trickling teares repent his flying from them.

There haue beene ſome Authours that haue diſtinguiſhed the orders or rankes of the Venetians into three degrees, as the Patritians, the Merchants, and the Plebeians: but for the moſt part they are diuided into two, the Patritians, which are otherwiſe called the Clariſſimoes or the Gentlemen, & the Plebeians. By the Patritians are meant thoſe that haue the abſolute ſway and gouernement of the State or Signiory both by ſea and land, and adminiſter iuſtice at home and abroad. By the Plebeians thoſe of the vulgar ſort that vſe mechanicall and manuarie trades, and are excluded from all manner of authority in the Common-weale.

The nobler families of the citie are theſe: the Candiani, the Donati, the Gritti, the Iuſtiniani, the Lauredani, the Mocenigi, the Mauroceni, the Venerij, the Prioli, the Barbari, the Contareni, Cornarij, the Gradenigi, the Dandali, the Zani, the Falerij, the Malipetri, the Foſcari: Of all which families there haue beene Dukes of the citie; alſo the Bragedini.

The name of a Gentleman of Venice is eſteemed a title of ſuch eminent dignity and honour, that we ſhall reade of two mighty Kings that did very ambitiouſly ſue to be inueſted with that title, and to be incorporated only by way of name into the Gentility of the citie, namely the King of Denmarke in the time of Duke *Foſcarus* about the yeare 1425, when

when he tooke Venice in his way towards Ieruſalem, to ſee the holy Sepulchre: and *Henry* the third of that name King of Fraunce, in the time of Duke *Mocenigus*, *Anno* 1574. For they thought that the title of a Venetian Gentleman would be no ſmall ornament and addition of grace to their royall dignity. Howbeit theſe Gentlemen doe not maintaine and ſupport the title of their Gentility with a quarter of that noble ſtate and magnificence as our Engliſh Noblemen and Gentlemen of the better ſort doe. For they keepe no honourable hoſpitality, nor gallant retinue of ſeruants about them, but a very frugall table, though they inhabite moſt beautifull Palaces, and are inriched with as ample meanes to keepe a braue port as ſome of our greateſt Engliſh Earles. For I have heard that the worſt of fiue hundred of the principall Venetian Gentlemen is worth a million of duckats, which is almoſt two hundred and fifty thouſand pound ſterling, hauing in many places of Lombardy goodly reuenues yearly paid them, beſides the poſſeſſion of many ſtately palaces. But I vnderſtand that the reaſon why they ſo confine themſelves within the bounds of frugality, and auoyde that ſuperfluity of expenſes in houſekeeping that we Engliſhmen doe vſe, is, becauſe they are reſtrained by a certaine kinde of edict made by the Senate, that they ſhall not keepe a retinue beyond their limitation.'

It is a matter very worthy the conſideration, to thinke how this noble citie hath like a pure

Virgin,

Virgin and incontaminated mayde (in which ſenſe I called her a mayden citie in the front of my deſcription of her, as alſo we reade in the Scripture, 2 *King.* 19. 21. Ieruſalem was called a Virgin, becauſe from the firſt foundation thereof to the time that God honoured her with that title, when ſhe was like to be aſſaulted by *Sancherib* King of the Aſſyrians, ſhe was neuer taken by the force of any forraine enemy) kept her virginity vntouched theſe thouſand two hundred and twelue yeares (for ſo long it is ſince the foundation thereof) though Emperors, Kings, Princes and mighty Potentates, being allured with her glorious beauty, haue attempted to deflowre her, euery one receiuing the repulſe: a thing moſt wonderfull and ſtrange. In which reſpect ſhe hath beene euer priuiledged aboue all other cities. For there is no principall citie of all Chriſtendome but hath been both oppugned and expugned ſince her foundation: as Rome the Empreſſe and Queene of all the weſt partes of the world, hath been often ſacked, as by *Brennus*, by *Genſericus* King of the Vandals, by *Allaricus*, *Vitiges*, *Totylas*, Kings of the Gothes, *Odoacer* the Rugian, &c. and ſo every other notable citie both of Italy, Germany, France, Spain, England, Poland, &c. hath beene at ſome time or other conquered by the hoſtile force: onely Venice, thriſe-fortunate and thriſe-bleſſed Venice, as if ſhe had beene founded by the very Gods themſelues, and daily receiued ſome diuine and ſacred influence from the heauen for her

her ſafer protection, hath euer preſerued her ſelfe *intactam, illibatam, ſartam tectam*, free from all forraine inuaſions to this day; though indeede ſhe was once very dangerouſly aſſaulted by *Pipin* King of Italy, one of the ſonnes of *Charlemaine*.

Seeing I haue related vnto thee ſo many notable things of this renowned City, as of her firſt foundation, ſituation, name, the diuiſion thereof, her goodly Temples, Palaces, Streets, Monaſteries, Towers, Armouries, Monuments, and memorable Antiquities, &c. I thinke thou wilt expect this alſo from me, that I ſhould diſcouer vnto thee her forme of gouernement, and the meanes wherewith ſhe both maintaineth her ſelfe in that glorious maieſty, and alſo ruleth thoſe goodly cities, townes, and Citadels that are ſubiect to her dominion. If thou doſt require this at my hands (as I beleeue thou wilt) I would haue thee conſider that I am neither polititian, nor ſtatiſt, but a priuate man, and therefore I often thought to my ſelfe when I was in Venice, that it would be a matter ſomething impertinent to me to prie into their gouernement, obſerue their lawes, their matters of ſtate, their cuſtomes, their courts of iuſtice, their iudicious proceedings, their diſtributions of offices, &c. ſeeing I ſhould make but little vſe thereof vpon my returne into my country. Or were it ſo that I had had a great deſire to haue informed my ſelfe with the knowledge of the principall particularities of their gouernement (which I muſt needes ſay

had

had beene a moſt laudable and excellent thing, eſpecially in ſuch a City as hath the fame to be as well gouerned as any City vpon the face of the whole earth euer was, or at this day is) yet to attaine to an exact knowledge thereof in ſo ſhort a ſpace as I ſpent there, ouer and aboue theſe my poore obſeruations which I haue communicated vnto thee, truely I confeſſe I was not able. Therefore for as much as thou mayeſt gather euen by theſe my notes of Venice (which are more I am ſure then euery Engliſhman can ſhew thee out of ſixe weekes aboade there) that I was not altogether idle when I lay in the City: I hope thou wilt deigne to pardon me, though I cannot anſwere thy expectation about the gouernement thereof, eſpecially becauſe I will promiſe thee (if God ſhall graciouſly prolong my life that I may once more ſee it, which I earneſtly wiſh and hope for) that I will endeuour to obſerve as much of their gouernment as may be lawfull for a ſtranger, and ſo *tandem aliquando* to impart the ſame vnto thee with other obſeruations of my future trauels, which perhaps will not be altogether vnworthy the reading. But becauſe thou ſhalt not thinke that I am vtterly ignorant of al matters touching their gouernement, I will giue thee only a ſuperficial touch, and no more. This City was firſt gouerned by Tribunes and Centurions for the ſpace of three hundred yeares. But afterward becauſe it was much infeſted by the Longobardes that inhabited Pauy, Milan, and other Cities

Cities not farre from them, they thought it meete to create a Duke that ſhould be the principall and ſupreme commander of the whole City, and to arme him with authority to muſter vp forces for their defence againſt any forraine inuaſion, if occaſion ſhould require. Alſo they decreed that the ſame Duke ſhould continue in his Ducall dignity during his life, which decree hath euer ſince beene in force to this day. Their firſt Dukes name was *Paulucius Anafeſtus*, whom they choſe about the yeare ſeuen hundred, aſſigning him firſt the Town of Heraclea, next Malomocco, and afterward the Rialto (where the Dukes made their habitation for the ſpace of many yeares till the Palace was built) for the place of his reſidence. Since which time for the ſpace of nine hundred yeares they haue been continually ruled by Dukes; the number of all which haue beene foureſcore and eleuen with their preſent Duke *Leonardus Donatus*. I could tell thee ſome notable ceremonies concerning the election of their Duke, but thoſe I will differ till my next obſeruations of this City. Only I will impart one vnto thee which is this. As ſoone as the Duke is proclaimed, he is carryed about St. *Marks* place in a chaire vpon certayne mens ſhoulders that are appointed for the ſame purpoſe, and all the while he flings money about the ſtreet for the poore to gather vp. The Duke is not a ſouereigne Prince, to ſay *ſic volo, ſic iubeo*; but his authority is ſo curbed & reſtrained, that without the conſent of the

Councels

Councels he can neither eſtabliſh nor abrogate a law, nor doe any other matter whatſoeuer that belonges to a Prince. So that the gouernement of this City is a compounded forme of ſtate, contayning in it an Idea of the three principall gouernements of the auncient Athenians and Romans, namely the Monarchicall, the Oligarchicall, and Democraticall. The Duke ſitteth at the ſterne of the commonweale with glorious ornaments beſeeming his place and dignity, adorned with a diademe and other enſignes of Principality, ſo that he ſeemeth to be a kinde of Monarch; yet there is that limitation of his power that without the approbation of the Senate he cannot doe any thing that carryeth a marke of Soueraignity. Next is the Councell of ten commonly called *Conſilio di dieci*, which were firſt inſtituted by way of imitation of the ancient Roman *Decemuiri*. Theſe are as it were the maine ſinewes and ſtrength of the whole Venetian Empire. For they are the principall Lords of the ſtate that manage the whole gouernement thereof, both by ſea and land. This Councell preſenteth vnto thee a ſingular forme of an Oligarchy or Ariſtocratie. The laſt is the great Councell which conſiſteth of a thouſand and ſixe hundred Gentlemen, who are likewiſe other ſubordinate members of the State, and are a notable patterne of a Democratie. Al the Magiſtrates of what degree ſoeuer, are choſen by lots after an vnuſuall and ſtrange manner. For there are three pots placed

placed vpon the Dukes Tribunall ſeate, whereof two that ſtand at both the endes of the ſeate containe a great multitude of ſiluer balles and a few golden; the third which ſtandeth in the middle, ſiluer and golden alſo: but leſſe then the other. Now all the officers are choſen according as their lots doe fall vpon them, by meanes of theſe balles, which is diſpoſed after ſuch an admirable fine manner, as the like kinde of election was neuer heard of before in any gouernement or common-weale of the whole world. The place of this election is the great Councell hall, into the which at the election time a ſtranger ſhal be very hardly admitted, but by ſome extraordinary fauour. One of the moſt honorable Magiſtrates of the whole city is the Procurator of S. *Marke*, who enioyeth this dignity not for a yeare only as the Roman Conſul did: but during his life, as the Duke doth. Heretofore there was but one in the whole city that bare that office, but afterwards there were ſixe more adioyned vnto him as his copartners, being choſen out of the ſixe tribes of the City: but there are of them at this day no leſs then four and twenty. This office is of ſo high eſteeme in Venice, that there is ſcarce any Duke choſen which hath not beene firſt Procurator of St. *Marke*. I haue now giuen thee a little taſt of the forme of the Cities gouernement. I will alſo ſomewhat compendiouſly touch that of the land Cities that are ſubiect to them. Euery land City hath foure principal Magiſtrates aſſigned

to

to it, whereof the chiefeſt is the Prætor, aliàs the Podeſtà, who doth ſit vpon matters of life and death, and pronounceth the definitiue ſentence of condemnation vpon the offendors. The ſecond is the Præfuctus, otherwiſe called the Capitano, that is, the general Captaine ouer all their forces both in the City, and abroad inthe country, not farre from the City. Theſe two Magiſtrates are the principall to whom all the other inferior officers are ſubiect. The third is the Treaſurer, who receiueth the publique money, payeth it to the Souldiers, and regiſtreth all both receipts and expenſes. But he is ſo ſubiect to the authority of the Praefectus, that he can do nothing without him. The fourth and the laſt is the Lieutenant of the Caſtle. His office is to looke to the Souldiers that are in garriſon, and to take charge of the weapons, artillery, and all kinde of munition belonging to the ſame. He likewiſe is as farre forth ſubiect to the Praefectus as the Treaſurer. If they haue any warres by land, they make a ſtranger the General of their army, and neuer one of their own Gentlemen. Of thoſe ſtraine Captaines two aboue the reſt haue beene very renowned and fortunate warriours, whoſe memory is much celebrated amongſt the Venetians, namely *Gattamelita* of Narnia, of whom I haue ſpoken in my Treatiſe of Padua, and *Bartholmew Coleon* of Bergomo, unto whom there is an honorable equeſtriall ſtatue erected in a pub-

lique place of this City, as I haue before mentioned.

I will alſo giue thee a little intimation of the principal places of their Dominion both by ſea and land: In the territory of Lombardy they haue ſeuen ſtately Cities, in fiue whereof I my ſelfe haue beene, and haue already deſcribed one of them, and ſo wil hereafter the other foure. The names of them are theſe: Padua, Vicenza, Verona, Brixia, Bergomo, Crema, Taruiſium commonly called Treuiſa, beſides many other inferiour Townes and Caſtles. Amongſt the reſt that of *Palma in Forum Iulij* is a moſt inexpugnable fortreſſe, and contriued with ſuch a rare round forme of building, conſiſting of two degrees of workemanſhip, whereof each containeth nine ſeuerall and diſtinct bulwarks, that I haue heard there is not the like to be found in all Chriſtendome. This was built in the yeare 1593, when *Paſcalis Ciconia* was Duke. In Sclauonia which was heretofore called Illyricum, they haue the two Cities of Zara and Zebenico: in Iſtria and Dalmatia, goodly Cities alſo. In the Sea they haue the iſland of Creta, now called Candia, ſtanding in the Mediterranean Sea, And of Corcyra in the Ionian Sea, now called Corfu. Likewiſe they were for many yeares ſince Lords of Conſtantinople before the Turks tooke poſſeſſion thereof. And for the ſpace of many yeares they poſſeſſed the noble iſland of Cyprus, ſituate alſo in the Mediterran Sea. But *Munſter* in the ſecond booke of his Coſmo-

Cosmographie writeth that they got it by very lewd and indirect meanes, vnto whom I will referre thee for the history, because it is something long for me to relate vnto thee. Therefore the example of the Venetians doth very well verifie the old speech of *Salust, malè parta malè dilabuntur*. For they were expelled againe out of it by the Turkes *An.* 1571. At what time those barbarous enemies of the Christian name shewed most execrable cruelty vpon them in the Capitall city of the iland called Famagusta heretofore Salamis, that valiant Venetian Gentleman *Antonius Bragedinus* (whose Epitaph I haue before written in my description of the Church of St. *Iohn* and *Paul*) being then flea'd aliue amongst them. All these ample territories both by sea and land doe yeeld them such an exceeding great revenue by the yeare, as doth amount to foure millions (as I haue heard) of Duckats. Which is very neare a million of our English pounds. A most stupendious summe of money, if it were possible for a man to see it altogether in the Venetian nine penny peeces called liuers. The greatest part of this money is raised by extreme exactions and impositions that they lay vpon their subiects, but especially for wine and salt. Thus haue I as briefly as I can discouered vnto thee some small part of their gouernement both in the city of Venice, and the other cities of their Signiory; and also related some principall particulars of their famous Empire both by sea and land, together with the revenues thereof.

It will not be amiſſe to ſpeake ſomething alſo of the money of Venice, though I haue not done the like of any other country beſides. And the rather I am induced to mention it, becauſe I will take occaſion to touch one thing in this diſcourſe of their coines, that perhaps may be a little beneficiall vnto ſome that intend hereafter to trauell to Venice. There are ſundry coines both of gold & ſiluer allowed in the city of Venice, beſides their owne ſtampe; as the French crownes: the ſingle and double duckats which are the Emperors coine: ſingle and double piſtolets of Spaine: The Hungarian gold which they call Hungars: The Popes gold: The Dutch dollars, &c. But I ſaw none of our Engliſh there: or if there be any, there is loſſe by it whether it be gold or ſilver. Moſt of their owne coines that I ſaw were theſe. In gold but one, which is their chiquiney: This piece doth much vary in the value. For ſometimes it is high, ſometimes low. When I was there, a chiquiney was worth eleuen liuers and twelue ſols. Which counteruaileth eight ſhillings and eight pence halfpenny of our money. With vs in England it is ſeldome worth aboue ſeuen ſhillings. Of their ſiluer coines they haue theſe two pieces only. The greateſt is the duckatoone, which containeth eight liuers, that is, ſixe ſhillings. This piece hath in one ſide the effigies of the Duke of Venice and the Patriarch, holding a ſtaffe between them ſtamped thereon, with the Dukes name. And in the other,

other, the figure of St. *Iuſtina* a chaſt Patauine virgin, of whom I haue before ſpoken in my tract of Padua. And in the ſame ſide is written this inſcription, *Memor ero tui Iuſtina Virgo.* The occaſion of which inſcription I haue ſignified in my notes of Padua. The other is a double liuer which is eighteene pence. Alſo they haue ſixe coines more which are partly braſſe and partly tinne. Firſt the liuer which is nine pence: Then the halfe liuer foure pence halfe penny, both theſe are braſſe. The tinne coynes are theſe foure; a piece of four gazets, which is about three pence and three farthings. A gazet: this is almoſt a penny: whereof ten doe make a liuer, that is, nine pence; a ſol: this is almoſt a halfe penny, for twenty of them doe make a liuer. The laſt and leaſt is the betſa, which is halfe a ſol; that is almoſt a farthing. Now whereas the Venetian duckat is much ſpoken of, you muſt conſider that this word duckat doth not ſignifie any one certaine coyne. But many ſeuerall pieces doe concurre to make one duckat, namely ſixe liuers and two gazets, which doe counteruaile foure ſhillings and eight pence of our money. So that a duckat is ſometimes more, ſometimes leſſe. The chiquiney that I firſt named of the Venetian coynes, and theſe other eight, partly liuer, partly braſſe, and partly tinne, are the currenteſt money of all both in Venice itſelfe, and in the whole Venetian Signiory. But that which is moſt principally current aboue all the reſt, is the liuer. Which is therefore

called in Venice *moneta de banco*, that is, the money of the exchange. Therefore I would Counſell thee whatſoeuer thou art that intendeſt to trauell into Italy, and to returne thy money in England by bill of exchange that thou maieſt receiue it againe in Venice; I would counſell thee (I ſay) ſo to compound with thy merchant, that thou maieſt be paide all thy money in the exchange coyne, which is this braſſe peece called the Liuer. For otherwiſe thou wilt incurre an inconuenience by receiuing it in peeces of gold of ſundry coines, according to the pleaſure of the Merchant that payeth thee in Venice. Becauſe if thou ſhouldeſt happen to make thy aboade in Venice for ſome pretty long ſpace to thy great charge, whenſoeuer thou ſhalt haue occaſion to buy a litle commoditie of ſome ſmall valew, thou wilt ſuſtaine loſſe by thy gold, but not by thy Liuers. For euery man will take thy Liuers without any loſſe to thee, but none thy gold without ſome aduantage to themſelues, and damage to thee, except thou doſt buy a commoditie of ſome valew. For thou ſhalt not find that kindneſſe in Venice to haue thy gold changed gratis into ſmall currant peeces of the citie, as in England. Alſo there is another great inconuenience in receiving returned money in gold, becauſe ſometimes all light gold is bandited, that is, baniſhed out of the Citie; a tricke of ſtate vſed often amongſt the Venetians, by which they do very much inrich their treaſure, and a thing that hapned when I was there,

there, to my great preiudice. If after this banditing of the light gold (which is done by a ſolemne Proclamation at Saint *Markes* place and the Rialto) all thy ſtocke of money that thou haſt in Venice, doth conſiſt of diffrent peeces of gold, and the ſame light, thou wilt be much damnified and driuen to theſe extremes: either to forfeite thy light peeces to the ſtate, and that *ipſo facto*, whenſoeuer thou doſt offer them abroad in the citie for any thing thou wouldeſt buy; or to exchange them for weighty gold with the † bankers or money-changers of S. *Marks*, before thou canſt put them away; and that will redound to thy damage, for they will bee well paide for the exchange. Theſe inconueniences I haue taſted my ſelfe, only for taking light gold of my Merchant in ſteed of Liuer money: ſo that I ſpeake by mine owne experience. Therefore I end this matter touching their money with counſelling thee whatſoeuer thou art that meaneſt to returne money out of England for Venice, to receiue thy whole ſumme in Liuers.

There is great variety of Wines in Venice, but nothing ſo much as in Rome, Naples, Milan, Florence, and other Italian cities, the greateſt part of them beeing brought thither from the territories of Padua; But they are much dearer here then in the other cities of Italy, as well thoſe that are in the

† Theſe are called in Greeke τραπεζίται, in Latin *Collybiſtæ* and *nummularij*.

Signiorie, as thoſe without the ſame. For the Venetians lay ſuch an extreme impoſt vpon them, that they as much oppreſſe their ſubiects therewith, as the ſtates of the Netherlands doe thoſe vnder their dominion with their excize: how be it they are not altogether ſo dear, but that a moderate and competent drinker may buy as much of their meaner red Wine in one of their Magazines, that is, cellars, for his ſol, which is a little leſſe then our halfe penny, as will ſerue for a reaſonable draught. Some of theſe wines are ſingular good, as their *Liatico*, which is a very cordiall and generoſe liquor: their *Romania*, their *Muſcadine*, and their *Lagryme di Chriſto*; which is ſo toothſome and delectable to the taſte, that a certain ſtranger being newly come to the citie, and taſting of this pleaſant wine, was ſo affected therewith, that I heard he vttered this ſpeech out of a paſſionate humour: *O Domine Domine, cur non lachrymaſti in regionibus noſtris?* that is, O Lord O Lord, why haſt thou not diſtilled theſe kinde of teares into our countries? Theſe wines are alwayes brought vp into the roome wherein the gheſts doe make their meale, in certaine great glaſſes called *Ingiſtera'es* that are commonly vſed in all thoſe Cities of Italy that I ſurueied in my iourney. Out of which glaſſe the ſeruants that attend at table, doe vſe to poure their wine into leſſer glaſſes, and ſo to deliver them to the gheſts.

This

This word *Ingiſtera* I therefore name, becauſe the etymologie of it is very pretty: for it is called *Ingiſtera quaſi* ἐν γαστρὶ (as my learned friend that famous traueller and elegant linguiſt Maſter *Hugh Holland* hath lately told me) that is, a thing formed in the faſhion of a belly, the Greek γαστὴρ ſignifying a belly: for the middle part of it doth truly repreſent the ſhape of a bellie.

That day that I came forth of Venice I obſerued a thing which did euen tickle my ſenſes with great ioy and comfort; for on the right hand of the ſecond walke of Saint *Markes* place, as you goe betwixt the clocke and the two great pillars by the ſea ſide, euen in the outward wall of the Dukes Pallace, and within that faire walke that is ſupported with pillars, I ſaw the pictures of certaine famous Kings, and other great perſonages, and our King *Iames* his picture in the very midſt of them, as being the worthieſt perſon of them all. The pictures were theſe: One of the preſent King of Spaine, *Philip* the ſecond: One of the King of France, *Henry* the fourth: One of the laſt Duke of Venice, *Marino Grimano*: and one of a certaine noble woman whoſe name no body could tell me. And in the very middle our Kings picture, which I think was placed there not without great conſideration; for I beleeue they remembred the old ſpeech when they hanged up his picture: *In medio conſtat virtus.* Againe the ſame day I ſawe his picture very gallantly aduanced in another place of the citie,

euen

euen at the Rialto bridge, with Queene *Anne* and Prince *Henry* on one ſide of him, and the King of France on the other; a thing that miniſtred ſingular contentment vnto me.

Hauing now ſo amply declared vnto thee moſt of the principall things of this thriſe-renowned and illuſtrious citie, I will briefly by way of an Epitome mention moſt of the other particulars thereof, and ſo finally ſhut vp this narration: There are reported to be in Venice and the circumiacent † iſlands, two hundred Churches in which are one hundred forty three paire of Organs, fifty foure Monaſteries, twenty ſixe Nunneries, fifty ſixe Tribunals or places of iudgement, ſeuenteene Hoſpitals, ſixe Companies or Fraternities, whereof I haue before ſpoken; one hundred ſixty fiue marble ſtatues of worthy perſonages, partly equeſtriall, partly pedeſtriall, which are erected in ſundry places of the citie, to the honour of thoſe that eyther at home haue prudently adminiſtred the Common-weale, or abroad valiantly fought for the ſame. Likewiſe of braſſe there are twenty three, whereof one is that of Bartholomew Coleon before mentioned. Alſo there are twentie ſeuen publique clocks, ten braſen gates, a hundred and fourteene Towers for bels to hang in, ten braſen horſes, one hundred fifty fiue wells for the common vſe of the citizens, one hundred eighty fiue moſt delectable gardens, ten thouſand Gondolaes, foure hundred

† Which are in number twenty fiue.

and

and fifty bridges partly ſtony, partly timber, one hundred and twenty Palaces, whereof one hundred are very worthy of that name, one hundred ſeuenty foure courts: and the totall number of ſoules liuing in the citie and about the ſame is thought to be about fiue hundred thouſand, ſomething more or leſſe. For ſometimes there is a catalogue made of all the perſons in the citie of what ſexe or age ſoeuer they be; as we may reade there was heretofore in Rome in the time of *Auguſtus Cæſar*: and at the laſt view there were found in the whole city as many as I haue before ſpoken.

Thus haue I related vnto thee as many notable matters of this noble citie, as either I could ſee with mine eyes, or heare from the report of credible and worthy perſons, or deriue from the monuments of learned and authenticke writers that I found in the citie; hoping that diuers large circumſtances which I haue inſerted into this hiſtory, will not be vnpleaſant vnto thee, becauſe many of them doe tend to the better illuſtration of ſome things, whoſe glory would haue beene euen eclipſed if I had not inlarged the ſame with theſe amplifications; and ſo at length I finiſh the treatiſe of this incomparable city, this moſt beautifull Queene, this vntainted virgine, this Paradiſe, this Tempe, this rich Diademe and moſt flouriſhing garland of Chriſtendome: of which the inhabitants may as proudly vaunt, as I haue reade the Perſians haue done of their Ormus, who ſay that if the world were a ring,

ring, then ſhould Ormus be the gemme thereof: the ſame (I ſay) may the Venetians ſpeake of their citie, and much more truely. The ſight whereof hath yeelded vnto me ſuch infinite and vnſpeakeable contentment (I muſt needes confeſſe) that euen as *Albertus* Marqueſſe of Guaſto ſaid (as I haue before ſpoken) were he put to his choice to be Lord of foure of the faireſt cities of Italy, or the Arſenall of Venice, he would prefer the Arſenall: In like maner I ſay, that had there bin an offer made vnto me before I took my iourney to Venice, eyther that foure of the richeſt mannors of Somerſet-ſhire (wherein I was borne) ſhould be *gratis* beſtowed vpon me if I neuer ſaw Venice, or neither of them if I ſhould ſee it; although certainly thoſe mannors would do me much more good in reſpect of a ſtate of liuelyhood to liue in the world, then the ſight of Venice: yet notwithſtanding I will euer ſay while I liue, that the ſight of Venice and her reſplendent beauty, antiquities, and monuments, hath by many degrees more contented my minde, and ſatisfied my deſires, then thoſe four Lordſhippes could poſſibly haue done.

Thus much of the glorious citie of Venice.

I Departed from Venice in a Barke to Padua about eight of the clock in the euening the eigth day of Auguſt being Munday, after I had made my aboad there ſixe weekes and two dayes, and came to Padua about nine of the clocke the next morning. Here I was very graciouſly

graciouſly vſed by my Lord *Wentworth*. For he inuited me moſt kindly to dinner to his owne table, which courteſie the very courſe of humanity doth inioyne me thankfully to remember. After dinner I walked with him to the Santo, where I obſerued diuers things that I haue already mentioned in my obſeruations of Padua: as an exorciſme performed by a Prieſt for the expelling of the diuell out of a man poſſeſſed: a monument of one of our Engliſh Earles of Deuon-ſhire: another of *Petrus Bembus, &c.*

I departed from Padua about two of the clocke in the afternoone the ſame day, being conducted in my way by my kinde friend Mr. *George Rooke*, of whom I haue made mention before in my diſcourſe of Padua, and came to a ſolitary houſe thirteene miles beyond, about ſeuen of the clocke in the euening, where I lay that night. When I was out of Padua I obſerued that there are no woods, groues, ſhrubs, or any manner of trees growing neare to the citie, as there were in former times. For all of them haue beene cut downe within theſe few yeares. I noted a ſingular point of policy in this. For the Venetians who are the Lords of Padua, haue cauſed this to be done, to the end that there ſhall be no place of ſhelter for the enemies to ſhroude themſelues in, if any ſhould happen to approach to the citie, with an intent to aſſault it. All that ſpace which is ſo voyd of trees, is called the Guaſto, that is, the waſte plot; not becauſe it is altogether

gether waſte and vnprofitable, as bearing no commodity at all. For it beareth great ſtore of Melons and other fruites: but becauſe there grow no trees there. This guaſto is extended about ſome three miles in length, before I could come to any trees. The like Guaſtoes they haue alſo about their other cities in Lombardy, &c.

I departed from the ſolitary houſe about ſixe of the clocke the next morning being Wedneſday, and came to Vicenza about eight of the clock. The diſtance betwixt that houſe and Vicenza is fiue miles.

My Obſeruations of Vicenza, in Latin Vincentia and Vicetia.

Iulius Cæſar Scaliger hath written theſe verſes vpon Vicenza.

BAcche pater, Ceres alma, bonæ bona numina pacis,
Quæ patulos agros, qui iuga curua tenes.
Quid rerum, quid amicitiæ cum Marte cruento
Vobiſcum? veſtrum vt vexet vtrumque furor?
Pulchra racemiferos domitat Vicetia colles,
Lætaque ſpicilegi iugera findit agri.
Cædis amor, cædis germanæ inſana cupido:
Nec patrius nato eſt tutus ab hoſte cruor.
Nuſquam iter eſt: vaſtata iacent latrone proteruo
Ruſcula, corruerunt ignibus hauſta ſuis.
Parce (nefas) ſcelerare manus Gens debita cælo,
Imbueque ignoto pectora digna deo.

Diuinæ

Diuinæ facies, regio cæleſtis: at huius
In cæli medio tartara dira vigent.

This city was built about three hundred twenty foure yeares before Chriſts incarnation, by the people called *Euganei*, whom *Antenor* the Troian expulſed from that place, where he built Padua, and not long after it was much inlarged by thoſe Gaules that were called *Galli Senones*, which followed *Brennus* in his warres. There are two riuers that run through it, whoſe names are Bacchilio and Eretinus, whereof Bacchilio is the faireſt, ouer the which are built ſeuen bridges, partly of ſtone and partly of timber. On the left hand of the bridge, which leadeth into the citie from Padua, I told ſixteene pretty water-mils, which are very commodious to the citie: it is thought to be about ſome foure miles in compaſſe with the ſuburbes, being ſeated in a plaine at the foote of the hill Bericus, and built in that manner that it repreſenteth the figure of a Scorpion. For it extendeth itſelfe much more in length then breadth. And about the Weſt end it is ſo ſlender and narrow, that it reſembleth the tayle of a Scorpion: it is inuironed round about with a bricke wall, wherein are eight gates: many goodly Palaces and ſtately buildings, both publique and priuate I ſaw in this citie. In the firſt ſtreet as I came in from Padua I obſerued a very beautiful palace of a conuenient heigth, in the front whereof I read this inſcription: *Has*

ædes

ædes quanta celeritate ignis conſumpſit, tanta ferè M. Antonius Walmarana Stephani Equitis clariſſimi filius à fundamentis erexit anno M.D.xciii. In the great market-place is erected a ſtately pillar of freeſtone of ſome twenty foote high with the winged Lion vpon it. The Prætorium of the citie ſtandeth at the north ſide of this market-place, which is a very ſumptuous and magnificent building, but much inferiour to that of Padua. It is in length fifty ſixe paces, and in breadth twenty two: at the higher end there is a Tribunall, aboue the which the winged Lyon is placed, richly gilt. Betwixt the Lyon and the Tribunall I read this inſcription, written vpon a ground of gold. *Antonio Bernardo Iuriſcon. & patri optimo ob rempub. domi foriſque fæliciter adminiſtratam, vrbe pontibus, carcere, foro, templis exornata, Iudæis & noxijs electis, ciuitate in priſtinam dignitatem ſtudijs & ſanctis moribus reſtituta, monte Pietatis fundato, grata Vincentia poſuit,* M.cccc. lxxxvi. The roofe of this Praetorium is hollow as that of Padua, hauing many yron beames that come athwart or a croſſe from one ſide to the other, as that of Padua. The outward rooffe is couered with lead. In each ſide aboue is a faire gallery adorned with goodly pillars: likewiſe each ſide beneath hath a walke garniſhed with marueilous faire great pillars, ſixe being compacted together in one, which doe make a faire arch: of which arches there are nine: one of theſe lower walkes is thoroughly finiſhed, viz. the northerne by the market-

market-place: but not that in the South ſide; when I was in Vicenza, they were building very diligently euery day to end the ſame: which without doubt will be a moſt beautifull walke when it is once brought to perfection, and it will yeelde a great ornament to the Praetorium. So then of all theſe faire walkes high and low, which belong to the Palace there are foure. Alſo there are two or three paire of ſtately ſtaires that leade vp to the hall.

Neare vnto this Palace there is a Tower of a marueilous heigth, as high (in my opinion) as that famous Tower of Cremona or St. *Markes* of Venice, but ſo exceeding ſlender that I neuer ſaw any Tower in all my life ſo high of ſuch a ſlenderneſſe.

There are foure very memorable things to be ſeene in this citie: the Monaſtery of the Dominican Fryers, the Palace of the Count or Earle *Leonardus Walmarana*, his Garden neare to the weſt gate that leadeth to Verona, and a famous Theater, built *anno* M.D.lxxxiiii. In the Monaſtery of the Dominican Friers is to be ſeene the thorny crowne of our Sauiour Ieſus Chriſt (as they ſay) which St. *Lewes* King of France, *anno* 1259. beſtowed vpon his brother at Paris, who hapned afterward to be Biſhop of Vicenza, and a Dominican Frier. They report that he was the man that beſtowed this crowne vpon the Monaſtery. In my notes of Paris I haue written ſomething of this crown. For in Paris they ſay that they haue

the thorny crown: and here in Vicenza the Dominicans moſt conſtantly affirme, that none hath it or can haue it but themſelues: eyther they muſt proue that Chriſt had two ſeuerall crowns of thornes put vpon his head (which is contrary to the hiſtory of the Euangeliſts) or elſe it muſt needes follow that one of theſe crownes is falſe. Neuertheleſſe I went thither to ſee it for my mindes ſake, but I could not poſſibly obtaine the fauour, though the Friers otherwiſe vſed me very courteouſly, affirming that it was neuer ſhewed to any man whatſoeuer but vpon *Corpus Chriſti* day, and that it was kept vnder three locks. One of the Monkes ſhewed me a very memorable thing in this Monaſtery. For he brought me into their kitchin, and told me, that where the chimney is, euen where their meate is wont to be roſted and ſodde, certain Arrians heretofore liued, their principall Maſter reading from a chaire that ſtood in the ſame place, the Arrian doctrine to his diſciples and followers: but at laſt the holy Biſhop *Bartholomew* (of whom I haue already ſpoken) chaced them out of the Citie, and in their roome placed the Dominicans.

The Palace of the Earle *Leonardus Walmarana* ſeemeth to be a very magnificent building, if the inſide be correſpondent to the front next to the ſtreet. For that front is very beautifull, having much pointed diamond worke about the bottome, and about the toppe many

prety

prety hiſtories curiouſly cut in ſtone. Vnder one hiſtory is written, *Ars ſuperat naturam:* vnder another where grey-hounds are moſt exquiſitely carued, theſe two Greeke wordes are written κάλλιςον πόνου, whereby is meant that hunting is the moſt generoſe and noble exerciſe of all others. Both theſe emblemes are made on the right hand as you go into the houſe. On the left hand this vnder a fine hiſtoricall worke. *Vbi periculum, ibi feſtinandum.* Againe ouer the dore this noble and moſt remarkable inſcription is written very faire in ſtone: *Maria Auſtria Auguſta, Caroli Quinti, Maximiliani Secundi, Rodolphi Secundi Imperatorum filia, vxor, mater, à Philippo fratre Hiſpaniarum Rege Potentiſimo, ad regendum Luſitanorum quondam Regum Imperium nuper partum, è Germaniâ accita per Italiam iter faciens, in his ædibus, quòd ipſa ob veterem Auſtriacorum Principum erga hanc domum clientelam maximè voluit, cum Margarita Maximilianoque filijs Archiducibus, à Leonardo Walmarana Comite eodemque Philippi Regis Penſionario, ſplendidiſſimo apparatu accepta fuit. Anno* M.D.lxxxi. iv. *Kal. Octobris.*

The third is the Garden of the foreſaid Earle *Leonardus*, which is ſo delectable and pleaſant that it ſeemeth a ſecond Paradiſe. At the entrance of it ouer the firſt gate I read this inſcription in Capitall letters.

Ciuis. Amice. Aduena.
Qui loci amœnitate cupis oblectarier,
Securus huc ingredere,

Teque largitèr recrea.
Nullus intus canis, nullus Draco;
Nullus falce minaci Deus.
Omnia ſed tuta, benigneque
Expoſita.
Sic voluit Comes Leonardus
Walmarana Hortorum Dominus,
Modeſtiam quòd tuam & Con-
tinentiam Cuſtodem fore fi-
dat optimum. Anno M. D. xcii.

After I came into the garden I turned on the the right hand, and deſcended into a very pleaſant and delicious walke, at the entrance whereof I read this ſecond inſcription made in ſtone ouer a faire gate.

Si te imprudentem grauiores
Fortè
Huc vſque inſequutæ ſunt
Curæ,
Eas velint nolint procul
Nunc vt abeant facito.
Hilaritati namque & Genio
Pars hæc potiſs. dicata eſt.

Againe, hauing paſſed through that gate and walke which was but ſhort, I entred into a third walke of a notable length (for it was at the leaſt two hundred paces long) beſet with moſt delightfull trees on both ſides. At the entrance of this walke there ſtandeth another ſtately gate, ouer the which I read this third inſcription, which indeede is moſt witty and elegant.

Cedros

Cedros hoſce qui dempſerit,
Floreſue carpſerit,
Is Sacrilegus eſto;
Vertumnoque & Pomonæ,
Quicis ſunt ſacri,
Pœnas luito.

In both ſides of this walke I ſaw Cedar trees, Orange, Lemmon, and Pome-citron trees, and fruits of all theſe kindes ripe. Amongſt the reſt I obſerued paſſing faire Citrons, which made my mouth euen water vpon them, and cauſed me almoſt to tranſgreſſe his law. One ſide of the walke is inuironed with a goodly wall, by the which the fruits doe grow. About the middle of the walke there is built a prety conuenient houſe, wherein tame connies and diuers ſorts of fine birds are kept, as Turtles, &c. In the middle of the garden is built a faire round roofe, ſupported with eight ſtately pillars of white ſtone, it is ſaid that it ſhall be all couered with lead, but it was not when I was there. Alſo I ſaw a fine Labyrinth made of boxe, but the dore was locked that I could not get in. And many lofty Pine trees, but ſome of them were ſo nipped with the cold froſt and ſnow that fell the winter before, as thoſe were in the king of Frances garden at the Tuilleries, that they were euen ſtarued. Alſo for the more addition of pleaſure to the place, there is a ſweet riuer full of fine fiſh running by that fruitfull walke, wherehence is miniſtred ſtore

of water to moiſten the garden in time of drougth. Finally to conclude, ſuch is the affluence of all delights and pleaſures in this garden, that it is the moſt peereleſſe and incomparable plot for the quantity that euer I ſaw.

The fourth and laſt memorable thing of this City is a ſtately faire Theater, which was built by certaine Scholars in the yeare M.D. lxxxiiii. that were called *Academici Olympici*, but why ſo called I know not. It hath an Orcheſtra made in it according to the imitation of the Roman Orcheſtraes, which is at the lower end of the degrees, or (as I may more properly terme them) benches or ſeates, whereof there are fourteene, each aboue another, compaſſing ſomething more then halfe the Theater, and contriued in the faſhion of an halfe Moone. In that Orcheſtra none ſit but Noble and eminent perſons. He that ſhewed me this Theater told me that the Orcheſtra and fourteen benches would containe about ſome three thouſand perſons. The Scene alſo is a very faire and beautifull place to behold. In this Theater was acted a play for many yeares ſince with diuers goodly ſhewes before *William Gonzaga* Duke of Mantua, father to the preſent Duke *Vincentius Gonzaga*. Againe, afterward certaine Moſcouite Ambaſſadors that came from Rome, were very honourably entertained in this Theater with muſicke and a banquet. And after them certaine young Noblemen of that farre remote region

region in the Eaſt called Iapan or Iapona, being deſcended of the bloud royall of the Country, were receiued here with great ſtate, at what time *Liuius Paiellus* a ſingular Orator pronounced an eloquent Oration in praiſe of them. But one of the lateſt great ſhewes that was made here was preſented before the forenamed that famous Earle *Leonardus Walmarana*, in the yeare 1585. For at that time the Tragedy of *Sophocles*, which is intituled *Oedipus*, was moſt excellently acted in this Theater. The hiſtory of the acting whereof is finely painted in the Court wal at the very entrance to the Theater. Ouer the three dores of which Court I read theſe three inſcriptions, written in Capitall letters.

This ouer the firſt.

Olympicis Excitamento.

This ouer the ſecond.

Ciuibus Oblectamento.

And this ouer the third

Patriæ ornamento.

In the front of the Scene, directly oppoſite to the Orcheſtra, this is written:

Virtuti ac Genio
Olympicorum Academia
Theatrum hoc à fundamentis erexit, Anno
M. D. lxxx. iii
Andrea Palladio Architecto.

Without the City alſo are two moſt ſtately and goodly things to be ſeene. Whereof the firſt is a very magnificent arch built about

the end of the City, ſouthwards as you goe vp to the hill Bericus. The other is the Palace of the Earle *Odoricus Capra.* The arch certainly is a very ſumptuous monument being of a lofty height, and ſupported with four portly marble pillars, two on one ſide, and as many on the other. At the top ſtandeth the winged Lyon in white ſtone, and at both the endes of the toppe two ſtatues alſo of white ſtone are erected. In the front of the outſide of the arch, this is written vnder the Lyon.

Deiparæ Virgini Berici
Montis
Iacobus Bragadeno Am-
broſs. F. Præf. Religionis
& vrbis amantiſs. D.
M. D. X C V.

After I was entered within this arch, I aſcended a maruailous high paire of ſtaires, much higher then thoſe that I haue mentioned in my deſcription of Lyons. For they are of that height that they will make a weake body vtterly weary before he can attaine to the toppe. For they contain no leſſe then a hundred and fifty greeſes. And you muſt aſcend by fiue greeſes at a place till you come to the toppe, the ſeuerall partitions being in number thirty. Truly they are the higheſt ſtaires that euer I trode in my liſe out of a Church or houſe. At the left hand of the aſcent a little after I was entered within

the

the arch, I read this inſcription in a ſtony pillar.

Quis aſcendat in montem ſanctum tuum

In another pillar on the right hand, this:

Innocens manibus & mundo corde.

After I was come almoſt to the toppe, I found this inſcription in a ſtony pillar on the left hand.

Franciſcus Bernardinus
Saracenus
Scalas fecit ex ſtipe
publicè priuatimque
Collata,
& viam reliquam
ad Mariæ templum vſque
ſilice promouit.
CIↃIↃC.

And this inſcription in another ſtony pillar on the right hand.

Hoſpes ſi properas,
Paulùm ſiſtito,
Vrbis, collium, fluminum,
Agrorum, Alpium aſpectu
Laborem lenito.
Abi. perge pius,
Dei matrem Virginem
Salutato.
Stratæ viæ commodum
Pijs precibus rependito.

After I had aſcended thoſe ſtaires I went to the Temple of the Virgin *Mary*, ſeated vpon the toppe of the hil, and about a mile diſtant from

from the City. All the Monkes that dwell here are meerely lay-men. In the Moneth of Auguſt when I was there, this Monaſtery was exceedingly frequented with people, and ſo it is euery yeare in the ſame Moneth. For they hold this opinion and doe very confidently maintayne it, that by the prayers which godly people doe make in the Church of that Monaſtery that Moneth, one ſoule ſhall be redeemed out of Purgatory forſooth. Infinite are the votiue tables that I ſaw hanged about the walles of this Church. I ſaw many indeede at the Altar where our Lady is worſhipped at the Arſenall, and in other places of Venice, but neuer a quarter ſo many in one place as here. I walked into the Cloyſter of the Monks, and into a high gallery at the toppe of the Monaſtery, where they haue a paſſing ſweet proſpect. Surely they dwell in as conuenient a place for a retired life as any I ſaw in Italy, nay none comparable to it. They ſay that many miracles are ſhewed in this Monaſtery.

The other memorable thing without the City, is the ſumptuous Palace of the aboue named Earle *Odoricus Capra*, which is a little mile diſtant from the City. It is built vpon a prety eminent hillocke, and is round (in which reſpect it is called in the Italian *Rotonda*) having foure very beautifull fronts, which doe anſwere the foure parts of the world. At the Eaſt front as I aſcended to the houſe, I ſaw three

three white ſtatues erected, and under them the picture of a blacke Goate which is his armes. Vnder the which I read this.

Scriptum
Memoriæ perpetuæ
Mandans hæc
Dum ſuſtinet & abſtinet.

At the weſt end under another ſcutchin this is written.

Qui ædes has arctiſſimo
Primogenituræ gradui
Subiecit.

At the North ſide this vnder a third ſcutchin.

Vná cum omnibus cenſibus,
Agris, vallibus, & collibus
vltrà viam magnam.

In the South ſide this vnder the fourth ſcutchin.

Marius Capra
Gabrielis F.

Euery front hath ſixe moſt ſtately great pillars, and two paire of ſtaires to aſcend to the ſame, each containing eighteene faire greeſes. The roofe of the houſe is round, and very pretily adorned partly with curious pictures, and partly with ſtatues, which worke was contriued by the elegant penſill of *Alexander Megantia.* Alſo the roofe is open for the raine to deſcend into a very conuenient place made of purpoſe in the hall for the receiuing thereof. In one of the higher chambers there is the faireſt chimney for clavy

clauy and ieames that euer I ſaw, ſauing that of the King of France at his Palace of Fountaine Beleau before mentioned. For it was made of an extraordinary fine coloured marble, beautified with faire veines of diuers colours. This marble came from Verona. In another chamber I ſaw a clauy and ieames of touchſtone, and a table boord of the ſame: alſo there is a ſtately celler vnder the Palace, the roofe whereof is vaulted. At the farther end of this cellar as you go forth of it into a faire vineyard, this impreſſe is written ouer the dore in great letters.

Antrum non Cumæum
Neque Homericum videbis,
Sed Bacchi:
Hoſpes ingredere,
Lætior abibis;

But I found not the words of the inſcription true; for I went not out more merily then I came in, becauſe the cellarer had not the honeſtie to beſtowe as much as one draught of his wine vpon me.

I was at the Palace of the Biſhop of Vicenza whoſe name is *Dionyſius Delphinus*. In this Palace is the towne priſon.

This city was much annoied by the army of that mercileſſe Barbarian, Attila, with many other famous cities of Italy, after hee came out of his country of Scythia to ſpoyle the Europæan Cities. Alſo the Emperour *Fredericke* the ſecond beſieged it about the year

year a thouſand two hundred and forty, and afterward hauing entered it by force of armes, he defaced a great part of it with the furie of the fire.

For the ſight of moſt of theſe notable things that I enioyed in this faire citie, I doe acknowledge my ſelf exceedingly beholding to two Italian yong Gentlemen that were Vicentines borne, whoſe names were *Thomas de Spaniuellis*, and *Ioannes Nicoletis*; eſpecially to one of them, who kept me company almoſt all that day that I ſpent there, and conducted me from place to place till he had ſhewed me all the principall things of the citie, For ſurely many Italians are paſſing courteous and kinde towards ſtrangers, of whoſe humanitie I made triall in diuers other cities in Italie, as Padua, Venice, Verona, Brixia, Bergomo, &c. Therefore I will euer magnifie and extoll the Italian for as courteous a man to a ſtranger as any man whatſoeuer in Chriſtendome. For I haue had a little experience in my trauels of ſome of euery principall nation of Chriſtendome.

The firſt that conuerted this Citie from Paganiſme to Chriſtianitie, was *Proſdocimus* that preached the Goſpell firſt at Padua, as I haue before mentioned.

The Vicentines were firſt ſubiect to the Signiorie of Venice about the yeare 1404. at what time they ſubmitted themſelues of their own accord to the Venetians.

That

That day that I came forth of Vicenza, being Thurſday and the eleuenth day of Auguſt, I ſaw a franticke and lunaticke fellow runne vp and downe the citie with a gowne about him, who kept a very furious ſtirre, and drew many people about him.

The Weſt gate of the Citie that leadeth to Verona, hath a very lofty Tower of a goodly heigth, and without the ſame on the left hand, I ſaw a maruailous ſumptuous gate made of free-ſtone, and newly built, but not fully finiſhed. All the front is contriued with pointed diamond worke. At that place there is nothing at all built but only this gate. This charge me thinkes might haue beene well ſaued, for it ſerues for no other purpoſe but onely for a beautifull entrance into a faire meadow.

I will now conclude my obſeruations of Vicenza with two memorable Italian ſayings, the one of the Counts and Knights of Vicenza, which is this:

Quanti hà Venetia ponti e Gondolieri,
Tanti hà Vicenza Conti e Caualieri.

That is, looke how many bridges and Gondoleers Venice doth yeeld, ſo many Counts, and Knights doth Vicenza.

The other, of the wine of Vicenza, which is in a manner prouerbially ſpoken of, as other commodities are of other Italian cities. viz.

Vin

Vin Vicentin,
Pan Paduan.
Tripe Treuizan,
Putana Venetian.

That is, The Wine of Vicenza,
The Bread of Padua.
The Tripes of Treuiza.
The Cortezans of Venice.

Thus much of Vicenza.

I Departed from Vicenza about tenne o clock in the morning, the eleuenth day of Auguſt being Thurſday, and came to Verona the next day about nine of the clocke in the morning: The things that I obſerued betwixt Vicenza and Verona are theſe. Moſt of the horſemen that I met were furniſhed with muſkets ready charged, and touch-boxes hanging by their ſides full of Gunpowder, together with little pouches full of bullets; which is a thing ſo commonly vſed in moſt places of Italie, that a man ſhall ſcarce finde a horſeman in any place riding without them. I heard that this is the reaſon of it: becauſe the people of the country are ſo giuen to villainies, that they will rob, rifle, and murder paſſengers, if they are not ſufficiently prouided to defend themſelues againſt them. At euery miles end by the way for the ſpace of tenne or twelue miles, I ſaw certaine pretty

prety ſtony pillars* erected by the high way ſide, ſuch as we call in Latin *cippos*, whereof ſome had Inſcriptions, ſome had not, which I ſuppoſe were ſet up for many yeares ſince, euen in the time of the Roman Monarchie to limit their miles. whereupon many auncient Latin authors whenſoever they would mention a place of Italie diſtant certaine miles from a citie, would ſay, *decimo &c lapide ab vrbe diſtat.* Some of the Inſcriptions of theſe pillars were ſo auncient and euen eaten out with time, that I could hardly reade aboue two or three letters of them: Perhaps they were ſet vp before, or not long after, Chriſts incarnation. Againe ſome had croſſes on them as being erected by Chriſtians. On the right hand as I trauelled to Verona, I ſaw three very ſtately and ſtrong caſtels upon hils, adorned with goodly battlements, &c. whereof one, which ſtood almoſt in the middle way betwixt Vicenza and Verona, was Built by the Princely familie of the Scaligers of Verona, as a certaine graue Gentleman tolde me that I ouertooke riding vpon the way, who diſcourſed with me very familiarly of many matters in Latin: the ſame caſtle is now poſſeſſed by the noble Contarens of Venice.

The territories of Vicenza and Verona doe confine and meete together about a place called Turre, which is but one ſolitarie inne, ſo called becauſe the ſigne thereof is a tower. This is thirteene miles beyond Vicenza. A-

* Theſe kinde of pillars Plutarch doth call σημεῖα in Vita Gracchi.

bout

about nine miles on this ſide Verona I ſawe a moſt magnificent Palace not aboue half a mile diſtant from the way on the left hand. I was told that it belonged to a Venetian *Clariſſimo*, called *Peter Gritti*.

That day about fiue of the clocke in the afternoone there fell a maruailous violent ſhowre after I was paſt about ſome two miles beyond *Villa noua*, which is ſeuenteene miles from Vicenza, that continued almoſt for the ſpace of three miles, euen till I came to my lodging, and made me wet to the very ſkinne, that I did euen *rigere frigore*.

I obſerued great abundance of vineyardes on both ſides of the way, and exceeding fertile Champaines, goodly meadowes, paſtures, corne fieldes, and arable groundes both betwixt Padua & Vicenza, and alſo betwixt Vicenza and Verona. Onely I ſaw one ſpeciall commodity wanting, wherwith (God be thanked) England is ſo abundantly furniſhed, as no place (I think) in al Chriſtendome more, being indeed a thing exceeding neceſſary for the ſuſtentation of mans life, as any other thing whatſoeuer that God hath giuen vnto man, viz. ſheepe. For I remember I ſaw but three little flockes in all the way betwixt Padua, and Verona, which are forty eight miles diſtant.

Within a mile of Verona on the left hand of the way there is a faire little Monaſtery that belongeth to the order of thoſe Monkes that are called *Camaldulenſes*, which doe weare white gownes and cowles of the ſame. There

are but eight of the Fraternity, their Church is very faire, and they haue a Cloyſter that inuironeth almoſt their whole Monaſtery, round about adorned with many beautifull pillars, whereof I told twenty eight of a great bigneſſe.

My Obſeruations of Verona.

Iulius Cæſar Scaliger hath written theſe verſes vpon *Verona.*

ITaliæ canimus ſemper florentis ocellum,
Calliope nequeat grandiùs vlla loqui.
Aucta deis, auctura poli Verona Quirites;
Quot ciues, tot habens ſydera digna Ioue.
Non animi, non ingenij vigor acrior vſquàm,
Nulla creat plures Martia terra duces.
Transferre in cælum voluit ſibi Iupiter, atquè
Clarior in noſtris maluit eſſe locis.

This citie is of that antiquitie, that ſome do write it was firſt founded by the ancient Hetruſcans and hath beene in times paſt accounted one of their twelue cities on this ſide the Apennine mountaines. But afterwards in proceſſe of time, the Gaules that are cal-Senones, hauing paſſed ouer the Alpes vnder the conduct of their Captaine *Brennus*, came into this part of Italy, and eiected thoſe Hetruſcans out of the poſſeſſion thereof, and greatly amplified and enlarged the ſame. So that it was called *Verona quaſi Brenona*, from their

their Captaine *Brennus*. But there are ſome that write, that it had the denomination of Verona from Vera, the name of a noble familie amongſt the Hetruſcans. Surely it is a very delectable, large, and populous citie, and moſt ſweetely ſeated: for the noble riuer Atheſis runneth by it which *Virgil* calleth *amœnus*, as

§ ——*Atheſin ceu propter amœnum.*

It iſſueth out of the Alpes not far from the city of Trent. This riuer yeeldeth a ſpeciall commoditie to the citie. For although it be not able to beare veſſels of a great burden, yet it carrieth prety barges of conuenient quantitie, wherein great ſtore of Merchandiſe is brought vnto the city, both out of Germany and from Venice itſelfe. In one ſide of this riuer I told nineteen water-mils, which were like to thoſe that I ſaw vpon the riuer Rhodanus at the city of Lyons. There are foure bridges which ioyne together both the bankes of the riuer, whereof one is very faire and beautifull above the reſt. By the ſides of that bridge that I paſſed ouer when I entred into the city from Vicenza, I obſerved two faire ſtones of white marble oppoſite to each other, with armes and ſcutchins in them: in that which is on the right hand I ſaw this inſcription.

Qui fluminis vim paſſus
annos plures iacuerat,
Ciuitatis ornamento,
& commodo

§ Æneid. 9.

Pons tandem eſt reſtitutus.

And under the ſame this :

Andrea Gritti Principe,
Franciſco Foſcaro Prætore,
& Hieronymo Zano prefecto.
an. Salutis M. DXXIX.

In that on the left hand this :

Fluminis impetu diſiectum pontem
diligentiâ Ioannis Æmi Prætoris
penè reſtitutum, Franciſci Foſcari
Succeſſoris cura perfecit.

Alſo I noted a third ſtone of white marble, in which are written certaine auncient characters of that antiquity that I thinke no man can reade them; becauſe indeede they are partly defaced. A certain Italian young Gentleman, vnto whom I was much beholding for the ſight of many noble antiquities of this citie, told me that this riuer Atheſis doth ſometimes ſo extremely ſwell, that it hath vtterly ouerwhelmed all the bridges, and much annoyed the citie. For teſtimony whereof he ſhewed me this moſt memorable inſcription written in the corner of a certain wall not farre from the riuer, which mentioneth a very ſtange and vnuſuall inundation thereof.

Viator hæc hìc tabula
poſita eſt vt perpetuò
ſciri poſſit ſummas
noſtri fluminis
aquas huc vsque
pertigiſſe.

die

die xxx. Octobris
anno M. D. L xvij.
& ſiccitate &
diluuijs infauſto.

This Table is placed about twenty foote higher then the bridge, according to my eſtimation, which argueth ſo ſtrange an inundation of the Atheſis, that I doe not remember I euer read of the like, ſauing once of the Tyber in the time of the Emperour *Mauricius* when S. *Gregory* was Pope. For then the Tyber ſo far exceeded his vſuall bounds, that he overflowed the very walles of Rome.

The forme of the building of this citie is ſomething like to that of Turin in Piemont: for it is almoſt ſquare. The greateſt part of it ſtandeth in a plaine, and ſome part of it that bendeth to the South, is ſituate vpon a hill, whereon are built two ſtately Caſtles, the one of *St. Fælix*, the other of *St. Angelo*; alſo it hath one more in the plain that ſtandeth neare to the riuer: that of *St. Felix* is inuironed with a faire bricke wall, which is adorned with battlements, that yeeld ſo faire a ſhew, that from the weſt it is ſeene a great way off. All theſe Caſtles, eſpecially thoſe two on the hill, are paſſing well furniſhed with munition and artillery for the defence of the city againſt the inuaſion of the enemy. The wals of the citie are the fayreſt of all the Italian cities that I ſaw, and indeed fayrer then any I euer ſaw before in all my

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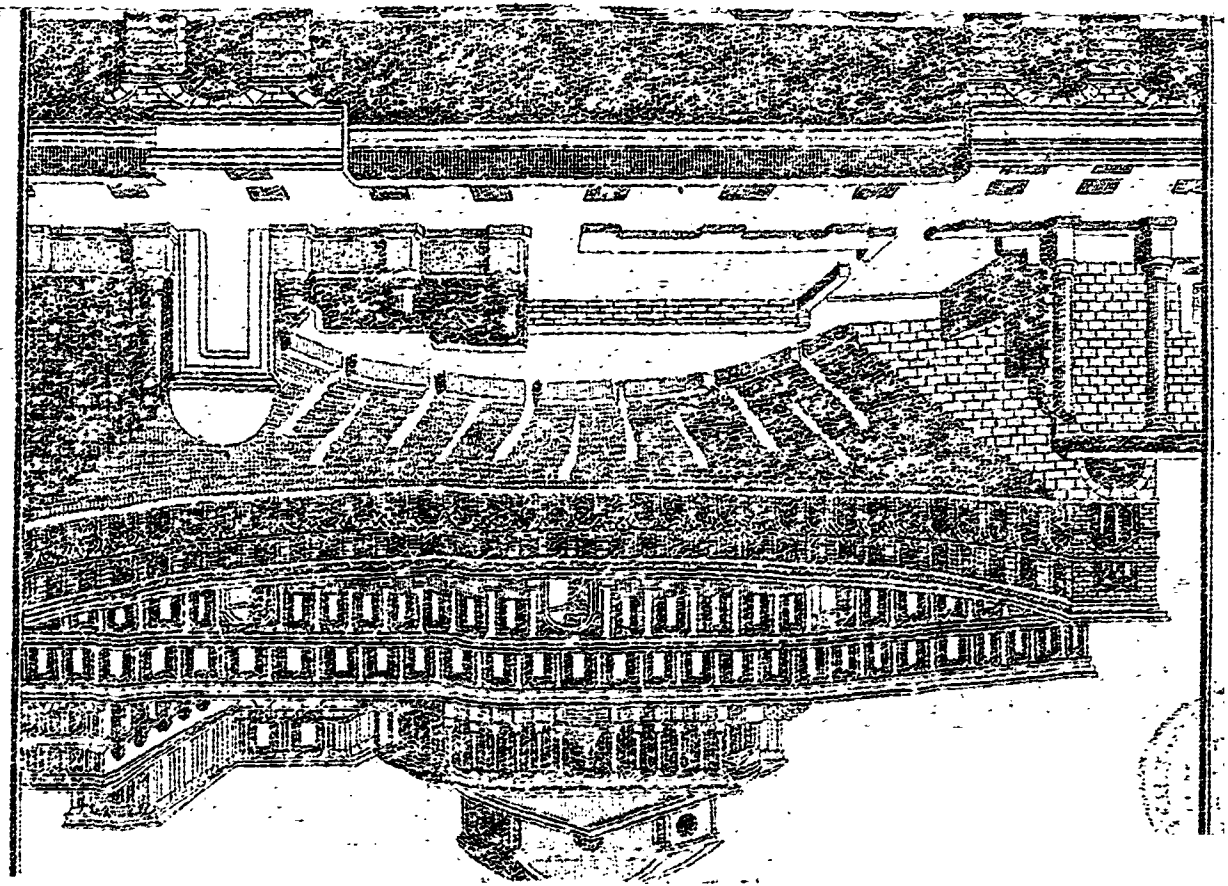
life. For they are of a marueilous heighth, in ſome places forty foot high, according to my eſtimation, built all with brick, and faire-ly beautified with battlements. Alſo there are fiue gates in them of great antiquity, whereof ſome are garniſhed with curious caruings, images, and marble pillars. The compaſſe of the whole citie together with the ſuburbes is thought to be betwixt ſixe and ſeuen miles. Within theſe few yeares it is become very ſtrong; for the Venetians doe daily ſtrengthen it with wonderfull ſtrong fortifications, rampiers, and bulwarkes, which they they haue incompaſſed with deepe and broad Trenches, ſo that it ſeemeth to be almoſt impregnable.

So many notable antiquities and memorable monuments are to be ſeene in this noble city of Verona, as no Italian citie whatſoeuer (Rome excepted) can ſhew the like. But the worthieſt and moſt remarkable of all is the Amphitheater commonly called the *Arena*, ſeated at the South-weſt end of the city where cattell are ſold; whereof I haue expreſſed a picture in this place, according to the forme of it, as it flouriſhed in the time of the Roman Monarchy. This word Amphitheater is deriued from theſe two Greek words ἀμφὶ which ſignifieth about, and θεᾶμαι to behold, becauſe which way ſoeuer a man doth view it, he findeth it of a circular and round forme. So that herein an Amphitheater differeth from a Theater, becauſe an Amphitheater is euery

where



where round, but a Theater (according to the forme of the auncient Roman building) is but half round, being made in the faſhion of an halfe circle or halfe Moon. The model of theſe kinde of Amphitheaters which the auncient Romanes built in Rome, and other places of Italy, was derived from the Athenians, who were the firſt that erected an Amphitheater. Certainly this preſent building, whereof I now ſpeak, is a moſt ſtupendious maſſe of worke;

Non opus, at moles, qualem neque tota vetuſtas
vidit, & hæc ætas non habitura parem;

To vſe thoſe verſes of it that one wrote in praiſe of the King of Spaines Palace at Eſcuriall in Spaine. For indeed it is ſuch an admirable Fabricke that it draweth all ſtrangers into admiration thereof: and I am perſwaded that the beauty thereof after it was firſt built and throughly conſummated, was ſo glorious, that it no leſſe drew ſpectators from moſt of the principall places of the world to contemplate the excellency thereof, then that famous Temple of *Veſpaſian* in Rome, dedicated to *Pallas*, which is ſo highly commended by *Ioſephus* the Iew. It was reported vnto me by Gentlemen of good note in this citie of Verona, that the like Amphitheater is not to be ſeene at this day in all Italy, no not in Rome it ſelf. Neyther doe I thinke that antiquity could euer ſhew a fayrer piece of worke for an Amphitheater; but it is very ruinous at this time. For

the principall ornaments thereof are demoliſhed and defaced. So that it hath loſt more then halfe of his priſtine glory: it is vncertaine who was the firſt founder thereof. That it was built by one of the Roman Emperours euery man beleueth, but by whom no Chronicle, Annals, or auncient Hiſtory doth certainly record. But *Torellus Sariana*, a learned man born in Verona, who hath written certaine bookes of the antiquities of this city, is drawen by certaine arguments and coniectures to affirme, that it was built by the Emperour *Auguſtus*, and that in the two and fortieth year of his Empire, which was that very year that our bleſſed Sauiour was born into the world. Were ſuch a building to be made in England, I thinke it would coſt at the leaſt two millions of our pounds, that is, twenty hundred thouſand pound, euen as much as tenne of our fayreſt Cathedrall Churches. For it is all built with redde marble: which although it were a very chargeable piece of workemanſhip; yet they could build it as cheape there as in any part of al Italy. For in the territory of Verona they have diuers marble quarries, and that of ſundry colours, as white, blacke, redde, &c. It was dedicated to *Ianus*, and hath as yet many notable things to be ſeene, which do argue the ſingular beauty thereof when it flouriſhed in his prime. For it was inuironed with two round walles, whereof the outward was a thing of rare magnificence. Which by the inuaſion of many barbarous

barbarous people, as the Gothes, Hunnes, (who vnder the conduct of their King *Attila* ſacked this city) and Longobards vnder their King *Alboinus*, hath beene ſo ruinated, that there is but a little part thereof ſtanding, the marble ſtones being pulled downe, and remoued therehence, partly for the garniſhing of the priuate houſes of the city, and partly for other vſes. This, together with all the other partes of the machine, was built with redde marble, all the pieces being cut ſquare which doe very excellently garniſh the worke. That which remaineth at this day of the outward wall, though it be but little, doth teſtifie that it was a wondrous architecture. For there are now ſtanding three rankes or rowes of arches, and each row doth containe three ſeuerall degrees of arches more, built one aboue another, and raiſed to a wonderful heigth, at the leaſt one hundred and fifty foot high, according to my eſtimation. Theſe arches were heretofore diſtinguiſhed with ſtately pillars of redde marble anſwerable to the reſt: and the higheſt degree of the third was moſt glorioufly beautified with faire ſtatues made of Corinthian worke, which were placed betwixt the pillars and the arches; euery arch having two ſeuerall ſtatues, ſo that to double the number of the arches, which are in al ſeuenty, there were erected one hundred forty two ſtatues: which yeelded a paſſing ornament to the wall. Again, theſe three degrees of arches were built of as many diſtinct

tinct formes of workmanſhip, namely the Corinthian, the Ionicke and the Doricke. Alſo aboue theſe foreſaid degrees there was a fourth ranke of building, which was erected at the very toppe of all, viz. a degree of windows made all open, without either glaſſe or any other thing in it. Theſe correſponded the number of the arches, euen ſeuenty two, and ſerued for the people to ſit in, to the end they might the more conueniently behold the games and exerciſes in the Amphitheater. All this outward wal, whereof now there is but a little fragment left, onely thoſe three ranks of three ſeuerall arches that I haue already mentioned, did round about inuiron the whole building (as I haue before ſaid) being ſome twenty foote diſtant from the inner wal. But the inner wal it ſelfe doth ſtand prety well, and yeeldeth a moſt ſtately ſhew, though ſome parts of the toppe be ſomething blemiſhed. For all the arches doe as yet remaine, euen ſeuenty two; for I walked round about them, and told them all. Now whereas of the outward wal there were three degrees of arches, there are not aboue two in this outward wal, which ſtand directly one aboue another, ſo that the number of thoſe aboue doth anſwere them beneath. And for the better grace of the worke there is inſerted betwixt euery arch a goodly pillar of red marble, the baſe whereof being made of the ſame matter, is fiue foote thicke, and the diſtance betwixt euery couple of pillars is fix-

teene

teene foote. The lower arches are now conuerted to very baſe and ſordid vſes. For they ſerue partly for ſtables to put horſes and hay in, and partly for tipling houſes for poore ſolkes to ſell wine in, and other neceſſaries. After I had exactly viewed all the outward parts, I was admitted into the inſide by a fellow that gets his liuing altogether by ſhewing the ſame to ſtrangers, and as ſoone as I came in, I was driuen into great admiration. For I ſaw ſo many things as will make a ſtranger not a little wonder. There I obſerued the ſeates, or benches, made of redde marble, incompaſſing the *Cauea*, or plaine within it round about, and aſcending by degrees one aboue another to the very toppe, which are in number forty two: but the greateſt part of the marble of theſe benches hath beene (to the great blemiſh of the work) carried away for many yeares ſince by thoſe barbarous people that haue much eclipſed the glorious beauty of this building. Yet the gentlemen of Verona haue within theſe few yeares ſomething repayred it againe. For they haue beſtowed ſo great charges in mending them on both ſides with new marble benches correſpondent to the former, that thoſe on the right hand coſt them threeſcore thouſand crownes, and thoſe on the left ſixe thouſand, as a Gentleman of Verona told me that ſhewed me the particulars of the Amphitheater. Theſe threeſcore and ſixe thouſand crownes being not the fiftieth part of the charge (as I thinke) that the whole building

building would coſt, were it now to be built from the foundation, may giue a man ſome coniecture what an infinite and exceſſiue maſſe of money it coſt in thoſe dayes when it was firſt founded, though I beleeue their building was then much cheaper then now. Alſo theſe Gentlemen of Verona doe daily beautifie it with new addition of marble benches, becauſe they haue oftentimes great ſhewes exhibited here to the people vpon feſtiuall dayes, as running at Tilt, and other noble exerciſes, eſpecially vpon their Carniuall day, which is obſerued amongſt them in the ſame manner as our Shroue-tueſday with vs in England, being called Carniuall from the two Latin words, *Caro* and *Vale*, that is, farewell fleſh, becauſe after that day they eate no more fleſh till Eaſter. Theſe foreſaid two and forty benches haue in former times contained three and twenty thouſand people that were the ſpectators of the games played therein, a foote and halfe and no more being limited to euery particular perſon. The higher bench is eſteemed a hundred foureſcore and three pearches in compaſſe, and that in the middle, namely the one and twentieth, a hundred and two and forty. Euery pearch being ten foote long. Likewiſe from north to ſouth it is thought to be three hundred and threeſcore foote long; and from eaſt to weſt three hundred and forty foote broad. All that open and void ſpace at the toppe was wont to be couered ouer wholly with curtaines at the time of their publique games,

games, to the end to keepe off the ſcorching heate of the ſunne, which otherwiſe would very much annoy the people. The galleries in the inſide are contriued after a very ſtrange manner, not unlike vnto Labyrinths. For there are three degrees of them vaulted one aboue another, through the which both thoſe that were aboue vpon the benches did deſcend to goe forth of the roome, and they beneath aſcended to their ſeates. Alſo I obſerued certaine roomes where the beaſts were kept, with whom the *Gladiatores* were to fight. Theſe roomes haue at one end certaine little open places to let in the aire for the refreſhing of the beaſts, ſuch as we call in Latin *ſpiracula*. The *cauea* or greene plaine in the middle is made in the forme of an egge, ſharpe at the ends, and broade at the ſides, very like to a pond that I haue ſeene in one of Sir *Francis Carewes* gardens in Middleſex: and it is in length nine and thirty perches, in bredth two and twenty and halfe. For I did exactly obſerue the length and bredth of it. Now it is deuided in the very middeſt by a certaine kinde of pale, like to that of our Tilt-yard at Whitehall, where the Venetian Gentlemen and Nobleman of Verona doe ſometimes encounter at iuſts and tornaments. In the middeſt of this plaine diuers ſpectacles and games were wont to be ſhewed in former times to the people, whereof ſome conſiſted eſpecially of a moſt bloudy kind of fight betwixt men and beaſts, which was performed by

by their *Gladiatores*. For according to the auncient cuſtome of the Romans certaine enormous malefactors that had committed ſome capital crimes, being condemned to fight for their liues with wild beaſts, were in this place and ſuch other (whereof Rome had many, as the *Circus maximus, &c.)* expoſed with their ſwordes and targets, and ſuch other weapons to the fury of ſauage beaſts, as Lyons, Beares, Tigres, &c. if fortune fauoured them ſo well that they ſlew thoſe beaſts, then both their liues were ſaued, and alſo they had ſome reward beſtowed vpon them, which was commonly called *brabium*, in token of their victory. But if they were ſlaine by the beaſts, it was eſtemed as a iuſt recompence for their wicked deſerts. But to conclude this diſcription of the Amphitheater of Verona, it is a worke of ſuch admirable magnificence that as I neuer ſaw the like before, ſo I thinke in al my future trauels (which I determine God willing to vndertake hereafter both in Chriſtendome and Paganiſme) I ſhall neuer ſee a fairer.

Thus much concerning the Amphitheater.

ALſo I ſaw the *rudera* of an auncient Theater which was a diſtinct building from the foreſaid Amphitheater, vpon a hill on the farther ſide of the Atheſis, neare to the gardens of the Dominican Friers.

The Palace which doth now belong to the Capitano,

Capitano, was heretofore the habitation of the Princely *Scaligers*: at the left hand of the porch wherof, which is a very magnificent and ſtately building, are three very faire arches made with free ſtone, and adorned with diamond worke. In the front of this building which is newly built, & looketh towards that goodly walke where there is a great meeting of Gentlemen and Merchants twiſe a day, this inſcription is written ouer a dore betwixt two ſcutchins. *Regia huius ſuperiorem vtramque partem longâ incuriâ ruinam ita minitantem, vt penè reparationis deſperationem cunctis adferret, Iuſtinianus Contarenus Prætor, Franciſcus Priulus Præfectus ab extremo vindicârunt occaſu, & in longé ſplendidiorem faciem priſtinâ reſtituérunt* CIↃ. IↃ. CII. Againe, betwixt two other dores neare vnto this, there is written this alſo ouer the ſcutchine in the ſame front.

Virtuti & Honori

Iulij Contareni Prætoris, & Bernardi Marcelli Præfecti, quorum ſingularis prudentia vt in regendâ vrbe mirificè emicuit: ſic in maximâ rerum perturbatione bellicis apparatibus vacando, amborum vigilantia, celeritas, diligentia fuit ſuſpicienda. CIↃ. IↃ. CVI.

Beſides in the inſide of the Palace I read this inſcription written in a new wall that includeth part of the court betwixt two golden ſcutchins ouer the dore. *Atrij huius quod conficiendum ſupererat, ne ſuo ornamento deſtitutum ſqualeret, Iuſtinianus Contarenus Prætor, & Daniel Delphinus Præfectus, vnanimes omni cultu perfectum*

perfectum D. M. D. CIII.

In another wall of the court right oppoſite vnto this, many Noblemens armes are very gallantly painted, amongſt the reſt the ſpread Eagle about the toppe of the wall, vnder which this is written. *Aquilæ bicipitis pectori Iuſtinianorum priſci ſtemmatis quæ cernis affixa inſignia. Mapheus Iuſtinianus dum pro Veronenſibus contra Bebriacenſes ſtrenuè pugnat, parto hoſtium vexillo hæc ſibi bellicâ virtute vendicauit, M. C C. L.*

In a lower roome which is on the right hand of the court as you come in from the ſtreet, I obſerued great ſtore of munition, eſpecially great pieces of Ordinance vpon wheeles, and leſſer, as ſakers, &c. that roome being wholly repleniſhed with furniture for war-fare.

The Piazza or the publique walke without the Palace is a faire place, paued al with bricke. In length it is three-ſcore and ſeuen paces: in bredth fiue and forty. And it is on euery ſide incloſed with goodly buildings. At the Eaſt with the Prætors Palace, at the Weſt with a certaine goodly auncient building that ſerueth for publique vſes. At the South with the Præfectus Palace, at the North with the Councell houſe, which is a very faire building, hauing foure beautifull windowes in the front, and a goodly walke adorned with nine ſtately pillars of blew and porphyrie marble that make eight faire arches. Ouer the gate of the Councell houſe this inſcription

ſcription is written about two golden ſcutchins:

Vbique ſimul.

And againe, this vnder the ſame in golden letters vpon an azure ground.

Pro ſumma
fide
Summus amor,
M. D. XCII.

Alſo the higher part of the front is garniſhed with fiue beautiful marble ſtatues of certaine famous learned men borne in this noble City, who with the excellent monuments of their wit haue much ennobled their Country. The firſt is of *Marcus Vitruuius*, who hath written ten bookes of Architecture, being next to the Palace wall of the Practor. Next to him, *Valerius Catullus* the Poet. The third *Caius Plinius* the Hiſtoriographer. The fourth *Æmylius Macer* the Poet that wrote certaine poems of hearbes. The laſt, *Cornelius Nepos* an eloquent Poet in the time of *Cicero*. Alſo there is another of *Hieronymus Fracaſterius*, erected ouer a ſtately arch that ſtandeth at the weſt end of the Councell houſe.

I ſaw the monuments of two of the noble *Scaligers* of Verona in a little Churchyard, adioyning to the Church called *Maria Antiqua*, but a little way diſtant from that Palace, where they liued in former times, which now belongeth to the Venetian Capitano, as I haue before ſaid. The faireſt whereof is that of *Maſtinus Scaliger*, ſtanding at one corner of the Churchyard, which is ſuch an exceeding ſumptuous

tuous *Mauſoleum* that I ſaw not the like in Italy. It is ſupported with ſixe ſtately pillars of porphyrie marble, without the which are ſixe ſumptuous pillars more very curiouſly wrought with prety works and borders. At the toppe of which outward pillars are certaine little pinnacles, each whereof ſuſtaineth an image of an armed man made in alabaſter. Alſo aboue thoſe ſixe pillars there is a maruailous rich worke made of alabaſter, whereon there ſtand more images very exquiſitely carued. Vpon the toppe of all, euen vpon a little pinnacle ſtandeth the ſtatue of *Maſtinus Scaliger* himſelfe on horſebacke made of alabaſter. It doth very neare repreſent the liuing ſhape of him, For it is ſaid that it was made in his life time. In the lower part of the monument this Epitaph is written.

SCaligera de gente fui, celebrique ferebar
Nomine Maſtinus, claras dominabar in vrbes.
Me Dominum Verona ſuum, me Brixia vidit,
Parmaque cum Luca, cum Feltro Marchia tota.
Iura dabam populis æquo libramine noſtris
Omnibus, & fidei, & Chriſti, ſine ſorde ſecutor.
Occubui primò poſt annos mille trecentos
Et decies quinque, heu, lux ibat tertia Iuni.

The other monument is of *Canis Grandis*, or *Magnus Scaliger*, which ſtandeth in another corner of the ſame Churchyard right oppoſite vnto this, the ſame being a very magnificent thing adorned with many pillars and ſtatues of marble, but ſomething inferiour vnto this. There alſo is this Epitaph.

SI

SI Canis hic grandis ingentia facta peregit,
Marchia teſtis adeſt quam ſæuo Marte ſubegit,
Scaligeram qui laude domum ſuper aſtra tuliſſet,
Maiores ſi Parca dies inſula tuliſſet:
Hunc Iulij geminata dies vndena peremit,
Iam lapſis ſeptem quater annis mille trecentis.

Alſo there is a third monument of another *Scaliger Prince*, called *Canis Signorius*: which is erected directly ouer the Church dore, the Epitaph whereof I could not perfectly reade.

This City in the time of the Roman Monarchy was a long time ſubiect to the Romans. Afterward it was poſſeſſed by the Oſtrogothes, and after them by the Longobardes, whoſe firſt King *Alboinus* kept his Court here. At laſt they gaue place to the ſucceſſors of *Carolus Magnus*, as *Pipin* his ſonne, *Prince Berengarius* and others, that kept their Court here. After them, it came into the hands of the Tyrant *Ezzelinus*: who being again diſpoſſeſſed, theſe *Scaliger Princes* (of whom I haue before ſpoken) and others of the ſame family had the ſoueraigne dominion of this City for the ſpace of two hundred yeares, till *Ioannes Galeatius* Viſcount of Milan abrogated their gouernement in the time of *Antonius Signorius Scaliger* about the yeare 1396. After which time the ſaid *Galeatius* ſwayed Verona eighteene yeares. But as ſoone as he was dead, one of the *Scaligers* recouered it againe. The ſame being made away with poyſon, *Francis Carrarius* enjoyed the Principality halfe a yeare. But the Venetians being

exaſperated againſt him for *Scaliger's* vnnaturall death, depoſed him againe about the yeare 1405. and gouerned the ſame till the yeare 1509. Then it was ſeuen yeares ſubiect to the Emperour *Maximilian*, who in the yeare 1517. reſtored it to the Venetians, that haue continually from that time to this preſent day enioyed the poſſeſſion thereof.

The principall market place of the City is very faire, which I take occaſion to mention by reaſon of a notable thing that I obſerued there tending to idolatry. For on the front of a faire houſe adioyning to this market place, there ſtandeth the image of the virgin *Mary*, made in white marble with Chriſt in one arme, and a booke in one of her hands. Vnder the which this ſuperſtitious inſcription is written concerning the adoration of the ſame image.

Quiſquis
Sacram hanc B. M. Imaginem
Sole occidente
Comprecatus fuerit,
Huic
Centum dies
Ex eâ pœnitentiâ
Quam acturus erat,
Indulgentur.
Franciſco Veritate Com. Prætore. cIↃ.Ic.c.vii.

A little aboue this inſcription this is written in gold letters.

Diplomate Pauli V. Pontificis Maxi.

Againe on the right hand of the image this.

Mariæ

Mariæ
Quæ eſt maxima,
Virgini, Chriſti matri,
Auxiliatrici, Conſeruatrici,
Placidæ, propitiæ, ſecundæ,
Quam quotidiè ſtatâ horâ
Proſtrati homines adoranto;
Incorporati omnes negociatores
Stipe collata
Signum hoc marmoreum,
P. Paulo Malaſpina Præt.
Inchoatum
Vincentio Manuello Iuriſcon. Præt.
Perfectum
Poni curauerunt
Reuerendiſſimi
Ioannes Baptiſta Arnoldus, Ioannes Baptiſta Tachetus, Ioannes Pena, Franciſcus Lutiaſcus, Natalis Roccaius, Laurentius Tudeſchinus, cIↃ.IↃ. c.vii. *Cal. Auguſti.*

Alſo I ſaw about the middle of the ſame market place a maruailous pleaſant fountaine, adorned with a very ancient marble image, wearing a crowne vpon her head; that is ſaid to be a repreſentation of Verona, From diuers ſpouts of this ſtatue, *iugis aquæ fons* doth inceſſantly flow. Beſides, at the higher end of this market place there is erected a very ſtately marble pillar with the winged Lyon aduanced vpon it. And in a Gentlemans houſe of the City but a little way from that, I ſaw a very beautifull paire of winding ſtayres, made by that ſingular architect *An-*

dreas Palladius, which by reaſon of the curious workemanſhip thereof are much ſhewed to ſtrangers.

There are ſome Iewes in this city, though not ſo many as in Venice or Padua, who are ſhut vp from the Chriſtians in their Ghetto by three gates; vpon one whereof, which ſtandeth at one end of their ſtreet, I read this inſcription. *Auctore Patre noſtro piiſſimo Auguſtino Valerio Cardinali optimo, Iudæi hunc in locum publico Municipum Principiſque decreto concluſi ſunt: Iulio Cæſare Nogarola Comite Antonio Fontanelo Iuriſconſulto Gratia-Deo Rambaldo Cur.* cIↃ.IↃ.Ic. *Catharino Zeno Prætore, Petro Mauroceno Præfecto.* At another end is erected another gate right oppoſite vnto this, at the toppe whereof this is written. *Religionis ergô ſeptum hoc ex Decurionum placito Senatuſque Veneti authoritate decretum optimo fauente Deo ac Auguſtino Valerio Cardinali ampliſſimo Paſtoralibus officiis, adiuuante Catharino Zeno Prætore, Mauroceno Præfecto. Iulij Cæſaris Nogarolæ Com. M. Antonij Fontaneli* I c. *Gratia-Dei Rambaldi Præſidum curâ perfectum conſpicitur*, cIↃ. IↃ.Ic.

The buildings of this city, eſpecially thoſe that belong to the Gentlemen, are very faire, being for the moſt part built with bricke; though I haue ſeene ſome of the Gentlemens houſes built with paſſing faire ſtone, and richly adorned with many goodly marble pillars; the pentices or eauiſſes of their houſes being much broader than I haue obſerued in other cities.

Alſo

Alſo many of their outward walles and their chimneys are very fairely painted, which giueth great ornament to their houſes. I obſerued one Palace amongſt the reſt beautified with a paſſing faire front, which was contriued wholy with pointed diamond worke. The like whereof I haue before mentioned both in one of the outward bulwarks of the caſtle of Milan, & in the eaſt front of the Duke of Venices Palace. But that diamond worke was made only in a little part of each front, euen about the lower end. But this whole front was adorned with it from the bottome to the very toppe, which yeelded admirable grace to the edifice.

In another front of one of their houſes I read this propheſie of Chriſt, written vnder the picture of *Sybilla Tyburtina*. *Virgo concipiet*.

I was in their Domo, which is their Cathedral Church dedicated to our Lady; a very auncient and goodly building, wherein are ſhewed ſome notable monuments. But that which is moſt of all eſteemed and reuerenced of the Citizens, is the Sepulchre of Pope *Lucius* the third of that name, which I ſaw. This *Lucius* died in Verona, *Anno* MCLxxxv. when he came thither to proclaime a generall Councell, *Vrban* the third being ſubſtituted in his place. But that elegant Epitaph which is written vpon his tomb I did not obſerue, being afterward beſtowed vpon me by a friend of mine euen this:

Luca dedit lucem tibi Luci, Pontificatum
Oſtia, Papatum Roma, Verona mori.
Imò Verona dedit tibi verè viuere, Roma
Exilium, curas Oſtia, Luca mori.

The faireſt Organs that I ſaw in Italy or in any other countrey, are in this Domo.

The name of him that was Biſhop of Verona when I was there, was *Albertus Valerius*, being ſucceſſor to *Auguſtinus Valerius*, that was afterward made Cardinal. His Palace is neare to the Domo, the front whereof is very faire, hauing foure ſtately pillars of marble at the entrance, which are ſupported with two great ſquare baſes of the like marble, in one whereof this inſcription is written:

Probis
Improbiſque
Par aditus;
Diſpar
Exitus.

This city firſt received the Goſpell by the preaching of *Eupropius*, who was ſent thither from Rome by Saint *Peter*. Since which time they haue had many godly and learned Biſhops, whereof thirty ſix haue bin canonized for Saints, by reaſon of the great holineſſe of their liues. The chiefeſt of them all being Saint *Zeno*, the *numen tutelare* or protector of Verona, who was a godly Biſhop of this citie, and a faithfull Martyr of Chriſt, who ſuffered in the ſeuenth perſecution of the Church vnder the Emperour *Decius*, vnto whom King *Pipin* aboueſaide built a very ſumptuous Church

at

at the Weſt end of the Citie, which is beautified with many goodly ornaments. In the front thereof about the entrance of the ſame many religious hiſtories are preſented in Alabaſter. Alſo the firſt gate is a work of great ſumptuouſneſſe, being decked with many pretty little peeces of braſſe, wherein many notable hiſtories of the bible are paſſing curiouſly deſcribed: Likewiſe at the ſides of this gate there are carued two exceeding great Lyons in red Marble, that ſuſtaine two goodly pillars. Within the Church there is an extraordinary great font made of porphyrie. In a low crypta or vault of this Church I ſaw the monument of Saint *Zeno*, and againe aboue neare to the quire his ſtatue made in ſtone with a miter vpon his head. He is pourtrayed laughing and looking very pleaſantly, in his left hand he held a reeden rod, the top whereof was pretily made with bone finely wrought, which indeed was nothing elſe but the top of his Croſier: at the ende hanged a counterfeited Trowte, in token that hee was much delighted in taking of Trowtes, as a Benedictine Monke told me. There I read this inſcription, *Anno Dom. trecenteſſimo primo Beatus Zeno moritur duodecimo Aprilis.*

I ſaw the monument of King *Pipin* whom I have before mentioned, the ſonne of *Carolus Magnus*, in a little Cell adioyning to this Church; this ſepulchre is ſupported with foure prety pillars of marble. All ſtrangers that are admitted to the ſight of this tombe,

doe

doe firſt enter by a dore that is moſt commonly locked, into a greene rude Court, and ſo deſcend by a paire of ſtaires of ſome tenne or twelue greeſes. There is great ſtore of water oftentimes hard by the monument iſſuing out of the ſpring in the ſame place, as there was when I was there, which certaine Monkes tolde me is of great vertue to cure ſundry diſeaſes. This King dyed in Milan (as I haue before ſaid in my deſcription thereof) but his body was afterward remoued hither, and interred in this place, according to his owne requeſt in his death-bed. For *Pipin* ſo dearely loued Verona, that he kept his royall Court ſometimes therein.

In the quire of this Church I obſerued an admirable faire marble tabernacle that belongeth to the Benedictine Monks, the faireſt that euer I ſaw made of marble. It is beautified with two exceeding rich marble pillars, which although they are but little, yet by reaſon of the admirable curioſity of the worke formed therein by the hand of Dame Nature her ſelfe, and diſtinguiſhed with paſſing variety of fine colours; they are eſteemed ſo precious, that for them and the tabernacle it ſelfe a certaine Gentleman of Venice offered three thouſand crownes, as one of the Monkes tolde me.

I was in the Church of Saint *Anaſtaſia* that belongeth to the Dominican Fryers, a building of notable magnificence. In the body of the Church I obſerued twelue exceeding huge pillars of marble which were the greateſt that

euer

euer I ſaw, euen greater then thoſe two famous pillars of Phrygian marble in Saint *Markes* place in Venice, near to the Adriatique gulfe, which I haue before mentioned in my deſcription of Venice. Sixe of theſe ſtand in one ſide of the Church, and as many in another. At one ſide of the Church I ſaw a maruailous faire monument of *Ianus Fregoſius* Prince of Genua, adorned with foure moſt ſumptuous pillars of Alabaſtar, and an excellent image of himſelfe made of the ſame matter, with a trunchion in his hand, and a creſted helmet vpon his head. At the top of the monument this epitaph is written in Touchſtone.

Deo Opt. Maxi.
Ianus Fregoſius Ligurum Princeps,
Ac Venetæ reipub. terreſtrium copiarum
Omnium Præfectus, vbi fortiſſimi Ducis officia
Domi foriſque præſtitiſſet; Sac. H. T. F. I.
Hercules filius paternæ pietatis memor. F.

I obſerued foure paſſing beautifull pillars of a fleſh-coloured marble at one of the Altars of the body of this Church, which are eſtimated at three hundred crownes a peece.

In the Monaſtery of the Oliuetan Benedictine Monkes which are attyred with white vailes made of a kinde of Say and copes of the ſame, I ſaw a moſt ſumptuous paire of Organs, and a very admirable workemanſhip in certaine waineſcot pillars in their cloſet, where their prieſt did put on his roabes for the celebration of maſſe.

Alſo

Alſo I viſited the Monaſtry of the Bartholomæan Monkes ſeated vpon a hill on the farther ſide of the Atheſis, and I obſerued their fountaines which they told me are of ſingular efficacie for the curing of certaine infirmities.

I was admitted into the moſt magnificent Palace of Count *Auguſtinus Iuſtus*, but not without ſome fauour. There I ſaw ſtones with very ancient inſcriptions, which I could not reade by reaſon of the antiquitie of them. Alſo I was ſhewed a certaine higher roome in the Palace which was a place of that ſingular glory, that I ſaw not the like in any priuate houſe of Italy, the beauty thereof conſiſting eſpecially of pictures which hanged round about the roome, beeing in number one hundred fifty nine, and ſuch as repreſented ſome of the worthieſt and moſt eminent perſons of the world in diuers ages. There I ſaw many of the Roman Emperours moſt exquiſitely painted, and ſome of the German Emperors, and Kings of Spaine: alſo Kings of France: many Dukes of Venice, and divers Popes: of our Engliſh Kings but one, and that was King *Henry* the eighth. But the Italian painter erred, for the picture more truely repreſented *Henry* the ſeuenth, then *H.* the eighth. There I ſaw the three famous *Scaligers* of Verona, whom I haue before mentioned, *Maſtinus*, *Grandis Canis*, and *Canis Signorius*; the pictures of ſixe of the moſt renowned great Turkes. Of *Totylas* King of the Gothes. Of *Alchitrof* King of *Æ*thiopia. Of *Mahomet Sciriſſo* King of

of Marocco. Of *Scanderberg*. Of *Dauid de Degli Abiſſini* the preſent Preſbyter *Iohn*. Of *Tamberlan*. Of *Gattamelita* the Generall of the Venetians land forces. Of *Sinan Baſcia* a famous Captaine of the great Turke, and many other fine pictures repreſenting perſons of both ſexes that will much delight a curious traueller. Therefore I counſell thee whatſoeuer thou art that meaneſt in thy trauels to ſee Verona, to make meanes to bee admitted into the Palace of Count *Auguſtinus Iuſtus*, and to ſee this noble and glorious roome before thou doſt come forth of it: for many Engliſh gentlemen haue ſeene it, as the Italian told me that ſhewed it to me.

Alſo the Italian ſhewed me his garden, which is a ſecond Paradiſe, and a paſſing delectable place of ſolace, beautified with many curious knots, fruites of diuers ſorts and two rowes of lofty Cypreſſe trees, three and thirty in a ranke. Beſides his walkes at the toppe of the garden a little vnder St. *Peters* Caſtle, are as pleaſant as the heart of man can wiſh; being decked with excellent fruites, as Figges, Oranges, Apricockes, and with Cypreſſe trees. In one of theſe walkes is a delicate litle refectory: at one ſide whereof there is a curious artificiall rocke, adorned with many fine deuices, as ſcollop ſhels, and great variety of other prety ſhels of fiſhes brought from Cyprus: and moſſe groweth vpon the ſame as if it were a naturall rocke. This place certainely is contriued with as admirable curioſity as euer I ſaw, and moyſtened with delicate ſprings and fountaines

fountaines conueighed into the ſame by leaden pipes. I have ſeene in England one place ſomething like to this, even in one of the gardens of that noble knight Sir *Francis Carew* of Middleſex, who hath one moſt excellent rocke there framed all by arte, and beautified with many elegant conceits, notwithſtanding it is ſomewhat inferiour vnto this. Againe in another walke I ſaw his fine chappell, wherein his Chaplaine doth often ſay Maſſe to him.

I obſerued a very mournefull ſhew performed by Monkes in Verona. For I ſaw eighteene couples of them accompany a corſe of one of their Fraternity to Church, being attired with blacke buckram vailes, and marked with the ſigne of the ſtarre on the left ſide of their breaſts, girt with a black girdle, their heads couered with a black hood that came ouer all their ſhoulders, and hid all their face. Before their eyes were made two holes to looke out: each of them carryed a burning candle in his hand of virgin wax, and ſome of them three candles, and there was put into every candle two peeces of their little tin money called gazets.

This citie was beſieged by the Emperour *Charlemaine* ſhortly after the battell betwixt him and *Deſiderius* the laſt King of the Longobardes neare the citie of *Vercellis*, whereof I haue before made mention. At what time *Adalgiſius* the ſonne of the ſaid *Deſiderius* hauing eſcaped by flight from the foreſaid battel, fortified himſelfe herein together with Queene

Berta

Berta the Wife of *Carolomannus*, who was the eldeſt brother of the Emperor *Charlemaine*. But *Charlemaine* without any long ſiege got the citie into his poſſeſſion, becauſe the citizens yeelded themſelues vnto his mercy. Alſo it was beſieged about one hundred and fourteene yeares after that time by the Emperour *Arnolphus*, who by *Berengarius* Duke of Forum Iulij, now called Friuli (a Prince that ſometimes in thoſe daies kept his court in this city) was ſolicited to come into Italy with an army of men to aide him in his warres againſt his great *æmulus Guido* Duke of Spoleto who contended with him for the Kingdome of Italy: but the citie receiued no great hurt by his ſiege; for it quickly yeelded it ſelfe into the hands of the Emperour, as it did before to *Charlemaine*.

Neare this citie was fought a great battell, *anno* 778. betwixt the Emperour *Charles* the ſecond ſurnamed the Bald, and the two ſonnes of his brother *Lewes* ſurnamed *Germanicus*, whoſe names were *Carolaman* and *Charles*: in this battell (which was fought about two years after the great battell waged at the towne of Andernach in Germany, which I will hereafter mention in my notes of the ſame place, betweene the ſaid Emperour and his Nephew *Lewes* another of theſe Princely brethren) was the Emperour conquered by his Nephewes, and ſhamefully put to flight, ſhortly after the which he died in Mantua, as I haue before written.

Here

Here *Philippus Arabs*, the firſt Chriſtian Emperour was ſlaine by *Decius* the Captaine of his forces in *Illyricum*, and afterward his ſucceſſor in the Empire. Here alſo *Alboinus* the firſt King of the Longobards died an vnnaturall death. For whereas the ſaid King, after he had taken the famous citie of Pauie by a long ſiege out of the hands of *Longinus* the firſt Exarch of Rauenna, kept his court in this citie of Verona. and ſolaced himſelf with feaſtes and banquets: he compelled his wife *Roſamunda* to drinke one day at table out of the * ſkull of her father *Cunimundus*, whom a little before he had ſlaine: for the which his Queene intending to be reuenged vpon him for that moſt inhumane and barbarous iniury, conſpired with one *Helmichildus* a noble Longobard, to kill the King her huſband, with promiſe both to marry him if he would execute the matter, & to beſtow the Kingdome of Lombardy vpon him. Whereupon *Helmichildus* being tempted with this faire offer, murdered *Alboinus*, as he was aſleepe in his bedde. And ſo by this meanes he obtained indeede the marriage of the Queene, but not the poſſeſſion of the Kingdome. For being conſtrayned to flie away preſently after he had

* The like example I haue read of the ſkull of the Greeke Emperour *Nicephorus* who ſucceeded the Empreſſe *Irene*, and diuided the Empire with *Charlemaine*. For after he was ſlaine by the Bulgarians the King of Bulgaria did ſet his ſkull in a plate of ſiluer, and commonly dranke in the ſame at his banquets inſtead of a cuppe. Carion. Chronic. lib. 4.

committed

committed this bloody assasination, he came with his wife *Rosamund* to Rauenna to the Court of *Longinus* before named, where after they had remayned a little while, *Longinus* falling in loue with the Queen, perswaded her, to the end he might the sooner enjoy her in marriage, to poyson her new husband *Helmilchildus*. The Queene shortly after deliuered her husband a poysoned cup as he came one day out of a bath, which when he had greedily dranke, and now perceiued the violent effect of the poyson, he compels *Rosamund* to drinke the rest; so that she died presently her with husband. Here *Ludouicus* King of Italy, the sonne of *Boson* King of Prouince, by his wife *Hermingardis* daughter to the Emperour *Charles* the second surnamed the Bald (whom I have before mentioned) had his eies plucked out of his head by Duke *Berengarius* before named.

Besides those famous learned men borne in Verona, that I haue aboue mentioned, with many other most excellent wittes, that it hath euer bredde from time to time, I haue often read of two most worthy women borne in this city, whereof each was esteemed the Phœnix of her time for learning, with mention of whom I will end this description of Verona; the one was called *Isota Nogarola* a * virgin, who attained to so great knowledge, that she was very eloquent in the Greeke and

* *Fulgosus lib. 8. cap. 3. Memorabilium.*

Latin tongves, and wrote many excellent Latin Epiſtles to *Nicolas*, the fifth Pope of that name. Alſo ſhe compoſed an elegant Dialogue, wherein ſhe diſputed the matter, who committed the greateſt ſinne *Adam* or *Eue*. The other was † *Genebria*, who in the time of *Pius* the ſecond of that name Pope, wrote ſundry Latin Epiſtles with a moſt elegant ſtile; which two women haue no leſſe ennobled this famous citie, with their learning then *Aſpaſia*, and *Diotima*, did Athens, *Cornelia*, Rome, *Caſſandra*, Venice, or *Hildegardis*, the citie of Bing in Germany.

Thus much of Verona.

I Remained in Verona all Friday after nine of the clocke in the morning, all Saturday, and departed therehence vpon Sunday being the fourteenth day of Auguſt, about one of the clocke in the afternoone, and came to a little towne called Deſenſan, in Latin *Deſentianum*, which is ſubiect to the Venetians, and two and twenty miles beyond Verona, about eight of the clocke in the euening. In this ſpace I obſerued onely a faire Fortreſſe of the Venetians at a towne called Peſchiera, fourteene miles from Verona: the other things were ordinary, as faire Vineyards, &c.

This towne *Deſentianum* is ſituate neare to the goodly lake Garda heretofore called Benacus, which *Virgil* mentioneth in theſe wordes:

Fluctibus,

* *Geſnerus Bibliot.*

Fluctibus, & fremitu aſſurgens Benace marino.
The firſt name Benacus was impoſed vpon it from a towne ſo called, and alſo the new name Garda from a towne ſituate near to it, which retaineth that name at this day. This lake is called in the Italian *Lago di Gardo*; it is ſaid to be thirty fiue miles long, and in ſome places fourteene broad. I heard that it is commonly eſteemed the nobleſt Lake of all Italy, and ſome doe not ſticke to preferre it before the famous *Lacus Larius*, now called *Lago di Como*. The faire River Mincius that runneth by Mantua, (of whom I haue before made mention) iſſueth out of this Lake: it is oftentimes very rough and boyſterous, inſomuch that at ſometimes of the yeare it is very dangerous for paſſengers to paſſe that way. The cauſe of which roughneſſe is aſcribed vnto the high cliffes that incloſe it on both ſides, and interclude the windes, who hauing not the liberty there as in the open ſea, doe extremely toſſe vp and downe the waters. It yeeldeth golden ſands like thoſe of Tagus by Lisbone, and Pactolus by Sardis in Lydia. Alſo it aboundeth with fiſh, eſpecially Carpes, Troutes, and Eeles. This lake is very memorable for one thing, to wit, for a famous victory gotten near vnto it of the Germanes, by that worthy and victorious Emperour *Flauius Claudius* the ſucceſſor of *Galien*, of whom the Hiſtorians do write he partly ſlew and partly tooke captiue two hundred thouſand.

I departed from Desentianum the next day being munday, and the fifteenth day of Auguſt about ſeuen of the clocke in the morning, and came to Brixia, commonly called Breſſa, being eighteene miles beyond it, about two of the clocke in the afternoone: in which ſpace I obſerved nothing memorable, but onely ſome few ruinous Caſtles, which ſeeme to be buildings of great antiquity.

My Obſervations of Brixia.

Iulius Cæſar Scaliger hath written this Hexaſtichon vpon Brixia.

QVæ pingues ſcatebras ſpeculâ deſpectat ab altâ
Poſtulat imperij Bixia magna vices.
Cœlum hilarum, frons læta vrbi, gens neſcia fraudis,
Atque modum ignorat diuitis vber agri.
Si regeret patrias animis concordibus oras,
Tunc poterat Dominis ipſa iubere ſuis.

This citie ſtandeth in that part of Lombardy which is called *Longobardia Tranſpadana*, becauſe it is beyond the riuer Po, and is ſituate in a plaine at the foote of a hill, being in compaſſe three miles. It was firſt founded by the auncient Gaules called *Cenomani*, though ſome doe write it was a Colony of the Romans. I heard that there are ſome notable antiquities and inſcriptions in this citie, but I muſt intreat thee (gentle Reader) to pardon me although I doe not communicate them to thee. For I made ſo ſhort aboad in the Citie, that I could

not

not obſerue halfe ſo much as I would haue done if I had remained there but one whole day.

It is inuironed with ſtrong walles, wherein there are fiue gates, and fortified with a moſt impregnable Caſtle that ſtandeth vpon a hill, built all with free-ſtone. Alſo it is well watered with pleaſant ſprings and ſweete fountains, as any citie I ſaw in Italy, nay none the like. Which flow inceſſantly from many fine Conduits in ſundry market-places, and it is moyſtened with a riuer called Garza, which indeed is but little, yet very commodious to the Citie.

The Palace wherein the Venetian Practor and Praefectus doe lie (for here both haue but one Palace, though in other cities they haue two) is a ſumptuous building, and furniſhed with great ſtore of munition and artillery. At the weſt gate thereof, which is moſt commonly guarded with a guard of Souldiers that doe attend there all the day with Partizans in their handes, I read this inſcription ouer a Scutchin on the right hand as I went into the court.

Dux, Heros, Scriptor Paruta,
Regis, geris, edis,
Vrbem, res, libros,
Imperio, arte, manu.

And this a little vnder the ſame,

Fide, Virtute, Integritate, ſpectatiſſimo viro
Paulo Parutæ huius vrbis Praefecto
Optimè merito, anno Dom. M.D.Lxxxxi.

The Palace court is thirty ſixe paces long and forty broad, and all the wals round about are

adorned with ſundry armes of the Venetian Gentlemen. Alſo in the middle of the court there is an exceeding pleaſant Conduit that ſpowteth out water in three degrees one aboue another; in the ſecond degree are ſixe prety pipes, out of the which the water doth moſt abundantly flow: alſo the higher part doth exceeding pleaſantly powre out water. At the weſt end of the Palace in the outſide of the wall, this is written vnder the winged Lyon.

Æternæ pacis, iuſtitiæ, libertatiſque Defenſor.

Ouer the dore of the Praetors chamber I read this impreſſe.

Diligite iuſtitiam qui iudicatis terram.

I went into one of the Prætors inner roomes, which I ſaw furniſhed with armour round about all the walles, as helmets, coſtlets, and other armour for armes and thighes, which ſerued only for horſemen. The like armour alſo was on both ſides of the entry within that roome, which leadeth to the lodgings of the Præfectus. Vnder which armour I ſaw on both ſides launces and ſpeares for horſemen. At the north ſide there is a goodly braſen dore made like a latteiſe window, through the which I ſaw fiue faire roomes more, paſſing well furniſhed with armour. At that gate are exceeding faire pillars of blacke marble, interlaced with prety white vaines. Many fine pictures of armed men are made by the ſides of that northerne dore. Oppoſite vnto this roome is another faire chamber, the

roofe

roofe whereof is curiouſly adorned with excellent pictures.

Their principall market place is very faire, at one corner whereof there ſtandeth a goodly high pillar of free-ſtone, whereon the winged Lyon is aduanced according to the cuſtome of the Venetians, who haue erected ſuch a pillar in the principall market place of every Citie ſubiect to their dominion, as I haue before mentioned in Vicenza and Verona. At the weſt end of this market place there ſtandeth a moſt ſtately Councell houſe, which was very faire, and couered with lead before it was burnt. But they haue reedified and maruailouſly beautified it beneath with goodly pillars, and aboue round about with borders and works in great arches, and with marble pillars and images of admirable curioſity, repreſenting ſome of the auncient Roman Emperours, ſo paſſing faire that I haue ſcarce ſeen a more curious and artificiall architecture in Italy, ſauing the Amphitheater of Verona, the Palace of Padua, and ſome few of the Venetian buildings.

In the Domo which is dedicated to our Lady I ſaw a very faire monument, of *Francis Maurocenus* their laſt Biſhop, who was alſo Cardinall. His ſtatue is erected aboue a moſt beautiful ſtone wherein his Epitaph is written: and aboue the ſame his Cardinals hat and armes. His Epitaph is this.

D. T. V.

Ioanni Francisco Mauroceno

Patricio Veneto
Priſca gentis nobilitate, vitæ ſanctitate,
Religione, omnique virtutum genere,
Ac rerum geſtarum gloria clariſſimo.
Qui poſt ampliſſimas in Sabaudia, Gallia,
Hiſpania, Polonia, Conſtantinopoli reipub. nomine
Singulari cum integritate, fide, prudentia,
Animi excelſi atque inuicti magnitudine,
Ac denique omnium approbatione,
Obitas legationes;
A Gregorio XIII. vltrò deſignatus,
Mox à Sixto V creatus
Brixienſis Epiſcopus,
Et ab eodem in Gallia iterum ad Henricum III.
Summa cum poteſtate difficillimis temporibus miſſus
Re feliciter geſta, abſens extra ordinem
S. R. E. Cardinalis
Ingenti cum omnium bonorum acclamatione factus eſt,
Et ſimul
Legatus à Latere.
Ad extremum omnibus vitæ ornamentis cumulatus
In Eccleſiæ ſuæ gremio incredibili eiuſdem
Ac totius Venetæ atque adeò Chriſtianæ Reipub.
Mœrore,
Verus Gregis Paſtor, ac liberaliſs. pauperum
Pater,
Ex hac vita ad æternam demigrauit,
Anno CIↃ. IↃ. XCVI. *Men. Ianu. die* XIIII.
Pauperes huius Ciuitatis Brixiæ
Hæredes ab eo ex aſſe inſtituti.
Ope Marini Georgij ipſius Cardinalis Conſob.
Et in Epiſcopatu Succeſſoris
Parenti optimo grati animi monumentum P.

Vixit

Vixit Ann. lxiij. Men. iij. *Di.* xv.
Sedit Ann. x. Men. *j. Di* ix.

In this Domo is kept a very memorable monument (if that were true which the Brixians do report of it, as without doubt it is abſolutely falſe) namely the Croſſe that was preſented vnto the Emperour *Conſtantine* in the ſouth part of heaven, about the going downe of the ſun, at what time he marched with his army towards Rome, to ioyne battell with *Maxentius*. In which Croſſe theſe characters were plainly ſeene: *In hoc ſigno Conſtantine vinces*. The Brixians doe call this Croſſe whereof they ſo much boaſt, *Oroflamma*, which ſignifieth the golden Flame, &c. and they affirme that it repreſenteth the colour of heauen. Albeit I hold this tradition to be a meere, yea, a very groſſe figment (for what wiſe man that hath his wit in his head and not in his heele, will beleeue that this ſhould be the very ſame heauenly Croſſe? ſeing we reade that *Conſtantine* himſelfe could not haue the ſame, but in ſteede thereof made another Croſſe the next day after of gold and precious ſtone, which was borne before him in ſteede of a ſtandard, *Euſeb. de vita Conſtant. lib.* 1. yet for the ſatisfaction of my mind I made meanes to ſee it, but I could not obtayne the ſight thereof, becauſe it is ſhewed but at certayne times.

The Biſhop of Brixia hath many temporall dignities added to his ſpirituall, ſo that he is intitled a Duke, Marqueſſe, and Earle.

I vi-

I viſited the Church of the Dominican Friers, which is a very fayre building, the Quire being beautified with many goodly ornaments, amongſt the reſt their new tabernacle is a very glorious piece of worke. One of the Friers told me that they keepe a bone of one of *Mary Magdalens* armes here: but I could not obtaine the ſight of it, becauſe it is ſhewed but at certaine times.

The Nunnery which is dedicated to the holy Martyr St. *Iulia*, is a building of great antiquity. For it was built by *Deſiderius* the laſt King of the Longobards in the time of *Carolus Magnus*, about the yeare 750. The Church thereof hath beene lately renewed and beautified at the charges of the Nunnes. Vpon the front I read this inſcription.

Relicto Templo quod Deſiderius
Rex Saluatori erexerat,
Hoc nobilius Deo & Sanctæ Iuliæ
Dicatum Sacræ Moniales
Conſtruxerant. An. Sal. cIↃ.IↃ.Ic.

This Nunnery hath beene in times paſt a receptacle of many royall Ladies, who after their entrance into the ſame ſpent all the remainder of their liues there in diuine meditations, vnder the rule of St. *Bennet*: as *Anſilperga* the ſiſter of the foreſaid King *Deſiderius* the founder thereof, and *Hermingarda* his daughter: and *Hermigranda* the wife of the firſt Emperour *Lotharius*, and *Angilberga* the ſiſter of the Emperour *Charles* the third, and *Berta* the daughter of King *Berengarius*, and many

many other Noble Matrons and Virgins. One miraculous or rather prodigious accident that hapned once in this City in the time of the Emperour *Ludouicus* the ſecond, I will mention here, to wit, that it rayned bloud here for the ſpace of three dayes together, which was as red and liuely as if it had newly flowen out of the body of any man or beaſt. A portent ſo exceeding ſtrange, that as I never read or heard of the like in any place of the world before, ſo I doubt whether there was euer the like accident either before or ſince of the like continuance; my Authour of this was a learned man of this City, whom I found to be a man of excellent learning.

This city was firſt conuerted to Chriſtianity about the yeare 119 by St. *Apollinaris* Biſhop of Rauenna.

One of their churches is dedicated to two Saints namely *Fauſtinus* & *Iouita* that were heretofore citizens of the ſame City of Brixia, and conſtant Martyrs of Ieſus Chriſt: who ſuffered martyrdome in the perſecution of the Emperour *Adrian*, whoſe great torments one *Calocerius* perceiuing that they endured with great patience, he cryed out with theſe words: *Veré magnus Deus Chriſtianorum.* For which he was alſo martyred in the ſame place.

They haue one principall tower aboue the reſt commonly called Pallada, wherein the faireſt bels of the City doe hang.

The Gentlemens Palaces of the City are very faire, moſt of them being built with free ſtone,

ſtone, not with brick, as in many other Italian Cities. One amongſt the reſt I obſerued of great magnificence, in the front whereof an Eagle was ſo exquiſitly pourtrayed, that it much graced that part of the building. Alſo their pentices are as broad as thoſe of Verona. Many of their ſtreetes are beautified with ſuch open galleries to walke in, and garniſhed with faire pillars, as thoſe of Mantua, Padua, and Venice, aboue mentioned.

This City is one of thoſe that *Attila* King of the Hunnes grieuouſly waſted, when he entred into Italy after his ouerthrow in France by *Ætius* Generall of the Roman army. Many hundred yeares after which time it was ſo much inclined to factions and mutinies, that in the time of *Ludouicus* the third of that name Emperour, and one of the *Othoes*, it changed her gouernement no leſſe then ſeuen times in the ſpace of eight and twenty yeares; but at this time after ſo many reuolutions and alterations of their ſtate, it is ſubiect to the noble Signiory of Venice.

The Cutlers of this City are accounted very excellent workemen for making of kniues, targets, and ſwordes of a ſingular temper: alſo the trade of making ſilke and linen doth much flouriſh here.

It happened that the ſame Munday that I was in Brixia, was Barthelmew day. At what time there was a moſt ſolemne and ceremonious dedication of a new image to the Virgin *Mary* with Chriſt in her Armes, which I

ſaw

ſaw performed in a certain little Chappel with many ſuperſtitious rites. For they attired the image with a great many ſeueral roabes, as of ſattin, taffata, lawne, &c. and there was a great multitude of litle waxen idols brought to the Chappell, whereof ſome were only armes, ſome thighes, ſome preſented all the parts of a mans body: although theſe toyes were no novelties vnto me. For I ſaw many of them before that time in diuers Italian Cities. Yet I had a maruailous itching deſire to finger one of them, only to this end, to bring it home into England, to ſhew it to my friends as a token of their idolatry: but I ſaw there was ſome difficulty in the matter. Howbeit I gaue the venture vpon it in this manner. I ſtood at one corner of the Chappel while many women were at their diuine oraizons proſtrate before the image, and very ſecretly conueighed my fingers into a little baſket (nobody taking notice thereof) where the images were laid; and ſo purloyned one of them out, and brought him home into England. Which had it been at that time perceived, perhaps it might haue coſt me the lying in the Inquiſition longer then I would willingly have endured it.

Thus much of Brixia.

I Departed from Brixia about eight of the clock in the morning the ſixteenth day of Auguſt being Tueſday, and came to Bergomum commonly called Bergomo the laſt City of the Venetian Signiory about ſeuen of the clocke

in

in the eueniug. The diſtance betwixt theſe two Cities is thirty miles. I obſerued in this ſpace great abundance of goodly vineyards, which at that time yeelded ripe grapes paſſing faire and ſweet. For I did oftentimes borrow a point of the law in going into their Vineyards without leaue, to refreſh myſelf with ſome of their grapes. Which the Italians like very good fellowes did winke at, ſhewing themſelues more kinde vnto me then the Germans did afterward in Germany, as I will hereafter declare in my obſervations of their country. For they will not graunt a ſtranger that liberty to goe into any of their vineyardes without leaue, as the Italians doe. The greateſt part of the way betwixt theſe Cities is as pleaſant as any I trauelled in Italy. For it is very plaine and euen; one ſpacious lane, on both ſides whereof the goodly vineyardes grew, extending itſelfe about eighteene miles in length. All that day I ſaw great abundance of people going to and fro, but eſpecially forward towards Bergomo, becauſe there was a great faire there at that time; moſt of the horſemen being well appointed with muſkets or pewternels ready charged, according to that cuſtome of the Italians that I haue before mentioned.

My Obſeruations of Bergomo.

Iulius Cæſar Scaliger hath written theſe verſes vpon Bergomo.

INgenium, corpus, mores, obtutus, amictus,
Tecta, cibus, greſſus, guttura, ſermo, ſonus:
Omnia craſſa modis inſignibus, omnia dura,
Sic valeant ſilices vt ſuperare ſuos.
Iſta domi: ſed vicinus ſi aſpergat acetum,
Artibus atque dolis vincitur ipſe ſuis.

This City was built about a hundred and fifty yeares before the incarnation of our Sauiour Chriſt, by one *Cirinus* King of Liguria. It ſtandeth on the ſide of a hill, hauing in the eaſt and ſouth the pleaſant plaine of Lombardy before it. So that from many places of this City there is as ſweet a proſpect as any place of Italy doth yeeld. In the north and weſt are great hils that leade towards the Alpes. It is deuided into two parts, the higher and the lower. Vnto the higher there is a long and tedious aſcent. It was my chaunce to be here at the time of their fair the next day after *Bartholmew* day, which laſteth a whole weeke; being kept in a large plaine a little way diſtant from the lower part of the City. This was the greateſt faire that euer I ſaw in my life, except that of Franckford in Germany, whereof I will hereafter ſpeake. For there was a great concurſe of people not onely from the Cities of Lombardy, but alſo from many

many other principal Cities of Italy: beſides many Germans both out of the Griſons country, and Switzerland, repaire hither at this time: exceeding plenty of all manner of commodities being there ſold.

The firſt that planted the doctrine of Chriſtian religion in the City, and chaced idolatry and Paganiſme out of it, was St. *Barnabas*, who preached the Goſpell firſt alſo at Milan.

The Cathedrall Church is dedicated to our Lady, and ſtandeth in the higher part of the City: a very notable faire building though but little. At the entrance of the north gate there are two faire pillars of red marble, ſupported with two huge Lyons of the ſame matter. At the toppe ouer an arch which is aboue the dore, is advanced a gallant fellow on horſebacke made in alabaſter. One part of this northerne front on the right hand as you enter into the gate, is paſſing beautifull, being compacted wholly of ſundry ſorts of marble and alabaſter, which do yeeld a very glorious ſhew. The greateſt part of it is made of checker worke. In the middeſt of this front is a faire round window garniſhed very excellently with many prety pieces of marble, at the ſides whereof are erected the ſtatues in alabaſter of two famous Roman Emperours. *Iulius Cæſar* on the left hand, vnder whom this is written in great Roman letters: *Diuus Iulius Cæſar*. And aboue him this: *Imperavit annis* V. On the right hand the effigies of *Traian*, vnder whom is written: *Diu-*

us

us Traianus Auguſtus. And aboue: *Imperauit Annis* XVIII. But I perceiue that they calculate the time of his raigne within compaſſe. For al the hiſtorians write that he raigned nineteene years and halfe. Theſe ſtatues are made to the middle part of their breaſt and no further. I told certaine Italian Gentlemen that obſerued me writing, they were much to blame to erect the images of prophane heathen men vpon their Church. For although it were good to keepe ſuch antiquities, yet they ought not to be placed vpon Churches where Chriſt is worſhipped, but rather vpon their Councell houſes, or their priuate buildings. This part of the frontiſpiece is paſſing faire, and worthy to be noted by an induſtrious traueller.

After I entered the north gate I obſerued in a faire litle chappell on the right hand of the Church, an exceeding ſumptuous monument of *Barthelmew Coleon* the General Captaine of the Venetians land forces, as I haue before mentioned in my diſcourſe of Venice. They ſay it was made in his life time by his owne appointment. He is repreſented on horſeback, all in glittering gold in his complete armour that he wore in the field, and his military trunchion in his right hand. All this monument is made of pure alabaſter, wherein are repreſented many notable hiſtories done in the pretieſt litle images and works that I ſaw in any City of Italy. The whole worke is ſupported with four alabaſter pillars, at the foote whereof

are expreſſed the heads of Lyons. At the toppe of all is aduanced his helmet and creſt with his armes, at the ſides are hanged two auncient banners which are grieuouſly rent and torne with antiquity. A little from his Tombe there is hanged vp a faire cloth of arras, in the middeſt whereof his armes are finely wrought, which are three teſticles. The reaſon is, becauſe nature gaue him three ſtones, one more then other men haue, as I haue ſaid before in my deſcription of Venice. The monument it ſelfe is a work of that admirable ſumptuouſneſſe, that I eſteeme it the faireſt I ſaw in Italy, ſauing that of *Maſtinus Scaliger* in the little Churchyard at Verona. The Epitaph it ſelfe is this.

D. O. M.

Bartholomæus Colleonus de Andegauia, virtute immortalitatem adeptus, vſque adeò iure militari fuit illuſtris, vt non modò tum viuentium gloriam longè exceſſerit, ſed & poſteris ſpem eum imitandi ademerit. Sæpiùs enim à diuerſis Principibus, ac deinceps ab illuſtriſſimo Ven. Senatu accepto Imperio tandem totius Chriſtianorum exercitus, ſub Paulo Secundo Pontifice Maximo, delectus fuit Imperator: cuius acies 14. annis ab eius obitu, ſola jam defuncti Imperatoris tanquam viui nomine militantes, inſſa cuiuſcunque alterius contempſerunt. Obiit 4. Nonas Nouembris, Anno Domini 1475.

There are two very ſumptuous Pulpits on both ſides of the Quire without, made of blacke and white marble, hauing faire winding ſtaires to aſcend to them, with a very rich raile at the

edge

edge made of braſſe, and adorned with many curious and fine workes.

One of the Prieſts of the City told me that there are forty Maſſes ſaid euery day in this Church: An admirable deuotion certainly. The greateſt part of them is celebrated in two little Chappels on both ſides of the Quire. Where I noted two exceeding curious railes at the entrance of them, the pillars whereof are made of white and blacke marble, and the vpper part *ex verſicolore marmore.*

The roofe ouer the Quire is very beautifully concamerated, and richly gilt. Round abovt the vpper end of the Quire there is as exquiſite a peece of worke as euer I ſaw of that kinde. For a certaine cunning artificer called *Franciſcus de Ferreo monte*, hath with extraordinary curioſity contriued the hiſtory of the creation of the world, and many other hiſtories of the old Teſtament in wainſcot. So rare a worke that it is moſt admirable to behold. There are alſo two very rich paire of Organs on both ſides without the Quire, moſt ſumptuouſly gilt, and imboſſed with many very excellent workes.

At the weſt end of the Church right oppoſite to the Quire, I ſaw a paſſing faire and auncient Fabricke, built of ſundry kinds of marble, wherein are baptized the children of Noblemen onely. It is an admirable architecture, rayſed vnto ſuch an heigth that it doth euen touch the roofe of that part of the Church where it ſtandeth. It is built around

and adorned with ſixe partitions of little marble pillars, whereof many are Porphyrie, each partition containing fourteene ſeuerall pillars. At the toppe there ſtandeth the image of an Angell. Againe betwixt euery partition prety images are made in redde marble: Alſo about the middle of the worke ſixe alabaſtar images round about the ſame, being diſtant aſunder by an equall diſtance. The dore at the entrance is made of braſſe, and contriued like a Latteiſe window. I obſerued in a redde marble ſtone, which is about the foot of this rare worke, a notable thing which is not to be omitted, euen the true reſemblance of a ſerpent, formed more exquiſitely in the ſtone by the hand of nature her ſelfe the moſt cunning architect of all, then the moſt curious artificer in the world could poſſibly haue done. A thing that was ſhewed me by an Italian, as a matter very worthy my obſeruation. This piece of marble may be very properly called *Ophiticall*, (of which I haue written before in my notes of Venice) becauſe it doth ſo truely preſent τὸν ὄφιν, that is, a Serpent.

The Arras and hangings about this church are as faire as I ſaw in any Church of Italy.

The Palace of the Biſhop of Bergomo, whoſe name is *Ioannes Baptiſta*, doth ioyne to our Ladies Church, but is the baſeſt and moſt beggarly Palace for a Biſhop that I ſaw in Italy.

I was at the Praetorium, which is in this higher part of the citie, a very obſcure and meane Palace, and inferiour to all the other Palaces

of

of the Venetian Praetors that I ſaw. The name of the Praetor when I was in Bergomo was *Vincentius Barocius.*

Hard by our Lady Church there is a ſtately walke, which I take to be their Exchange, and a place where they meete about their ciuill affaires. It is fairly roofed, and ſumptuouſly vaulted, and ſupported within with two degrees of pillars. It is ſquare; for it is but thirty two paces euery way. In the middle of the eaſterne wall, which is at the vpper end of the walke, I read this inſcription vpon a large table of Touch-ſtone.

Andreæ Guſſono Prætori,
Viro virtutibus omnibus
Atque inprimis in hanc patriam
Charitate inſigni.
Qui pauperes præ fame deficientes
Ingenio quidem, liberalitate
Autem maxime ſuſtinuit:
Qui ne ab ea amplius premerentur,
Ad rem frumentariam
Viam inuenit.
Qui montem pietatis ad multos
Annos derelictum, honeſtius
Quàm anteà erexit.
Qui vtriuſque fori iuribus
Conſulens, ſua cuique
Hactenùs confuſa, diſtinxit.
Qui hæc leuia exiſtimans
In commodis nunc altioribus
Viros ſuas omnes contendit.
S. P. Q. D. D. An. P. Chr. Not. M. D. Lxxxix.

I viſited the Church of the Auguſtinian Friers which is ſituate in the middle of the hill, betwixt the higher and the lower citie. A little within the entrance of the Church there are two faire Fonts of blacke marble that ſerue for their holy water. Their Tabernacle vpon their high altar is a very coſtly thing. For it coſt them two thouſand duckats, which is two hundred thirty three pound ſix ſhillings eight pence ſterling. Within that Altar there is a maruailous rich table, that couereth almoſt all the wall of the higher Chappell where their high Altar ſtandeth, euen from the toppe to the ground, being adorned with the picture of S. *Auguſtine*, and ſome other Saints. Alſo they haue a wonderfull rich paire of Organs lately made, and decked with exceeding faire pillars, made indeede but of Wainſcot, but ſo curiouſly handled, that it yeeldeth a very faire ſhew: it is ſaid it ſhal be all gilt. There are twelue Altars in this Church, one againſt another, ſixe in each ſide, made in ſo many ſeuerall Chappels; in one whereof there lyeth the body of famous *Ambroſe Calepine*, heretofore one of the Friers of this Monaſtery. This is he that made that notable Latin Dictionary ſo famous ouer all Chriſtendome, which hath beene ſince his death ſo inlarged and augmented by the ſtudious labours of other learned men, that were he now aliue he would ſcarce know his own worke. It grieued me to ſee how obſcurely he was buried: For he hath nothing but a flat ſtone

vpon

vpon him, without Epitaph or any other memoriall that might deriue the fame of ſo worthy a mans name to future ages. All that ſpace of the wall which is betwixt euery one of thoſe foreſaid twelue Chappels, is beautified with a rich Taffata hanging: on which there hangeth one of the pictures of the twelve Apoſtles: the whole twelue being placed vpon the twelue ſeuerall hangings. Alſo each of theſe hangings differeth from another in colour.

Ouer one of the dores of the Trinity Church, which is in the lower part of the citie, theſe verſes are written:

Aurea perpetuò funduntur ab æthere dona
His adytis: ſi quidem Romana *ſacraria Clemens*
Explicuit, ſociaſque animas effecit & aras.

Alſo ouer the ſame dore there is an arch, about the edge whereof without the ſame arch, this following is written in a round compaſſe:

O ſummè excellens cæleſtis gloria regni,
Quam pius ecce Deus ſi velit ipſe dabit.

Againe, vnder that, this is written within the arch, a little aboue the picture of the Virgin *Mary* holding Chriſt in her armes:

Angelicas inter mentes, ſuperaſque phalanges.

Vnder the ſame directly ouer the dore as you enter into the Church, this Tetraſtiche.

Filia, nupta, parens, magni rectoris Olympi,
Idem qui natus virque paterque fuit.
Ad nt vt cæptis quæ ſunt tria numina & vnum,
Hæc tria Virgo roga Filia, Nupta, Parens.

The Gentlewomen of this city doe weare very very ſtrange kinde of chaines about their neckes. A ſtranger at the firſt ſight of them will imagine they are very precious ornaments, worth three or foure hundred duckats, and made of pure gold: as indeede I did. But after better conſideration he will find them counterfait. For indeed they are but copper, as an Italian told me. They hang very large about their necks, being about three times double, and haue extraordinary great linkes. Alſo I obſerued that their attire doth much differ from the habits of the Italian Gentlewomen in other cities of Italy. For whereas moſt of their gownes are of Sattin or Taffata; the ſleeues of them are exceeding great in the middeſt, and ſo little at the hands, that they cannot weare them vpon the ſleeues of their other garments. So that they alwaies hang looſe and flapping. This faſhion they haue borrowed from the Spaniards. For I ſaw it much vſed by the Spaniſh Gentlewomen at Turin, and by a woman Mountebanke in Venice that imitated the Spaniſh attire.

The language of this City is eſteemed the rudeſt and groſſeſt of all Italy, as the Bœotian dialect was the baſeſt of all Greece. In ſo much that one of our Engliſh men *Thomas Edwards* in his Monoſtiches that he hath compoſed of the Italian Cities, hath written this verſe of Bergomo.

Bergomum ab incultâ dictum eſt ignobile linguâ.

The

The gouernement of it is as the reſt of the Cities ſubiect to the Venetians. Heretofore it was ſubiect to the Roman Empire, when the ſame flouriſhed in his glory. But after the downefall thereof it was ſpoiled by *Attila* when he deſtryed Brixia, Verona, and other famous cities of Italy. Then the Longobardes had the dominion of it for a long time: then again the Kings of Italy made it tributary to them. In the time of whoſe ſway thereof it happened to be once very ſtraightly beſieged by the Emperour *Arnolphus*, about the yeare of our Lord 900. much about the time that he beſieged Verona alſo, as I haue before mentioned. But he had not long girt it with ſiege before he expugned it by force of armes. And hauing entered the ſame, he apprehended and hanged one *Ambroſe*, Earle of the City, who fortified and defended it in the behalfe of *Guido* (whom I haue before mentioned) Duke of Spoleto againſt *Berengarius* Duke of Friuli. After the Kings of Italy the Turrians and Vicounts of Milan ſucceeded in the gouernment thereof. Alſo the *Scaligers* of Verona and the Frenchmen. But at laſt it ſubiected it ſelfe voluntarily to the Venetians, vnder whoſe protection it enioyeth tranquillity and peace at this day.

This City yeelded me the worſt lodging for one night that I found in all my trauels out of England. For all the Innes were ſo extreme full of people by reaſon of the faire, that I could not get a conuenient lodging though

though I would haue giuen two or three duckats for it. So that I was faine to lye vpon ſtraw in one of their ſtables at the horſe feete, according to a picture that I haue made of it in the frontiſpice of my booke. Where (notwithſtanding my repoſe vpon ſo vncouth a pallate) I ſlept in *vtramque aurem*, euen as ſecurely as vpon a bedde of downe, becauſe of my long iourney the day before. And it was long before I could obtayne this fauour, which was at laſt granted me by the meanes of an honeſt Italian Prieſt who had beene a trauellor. Vnto whom I was not a litle beholding for ſome curteſies that I receiued at his hands in Bergomo. He promiſed to reuiſit me the next morning, to the end to ſhew me the antiquities of the City. But he was preuented to my great griefe by the villany of a certaine bloud-thirſty Italian, who for an old grudge he bare to him, ſhot him through the body in his lodging with a pewternell.

Alſo a certayne Dominican Frier of this City called *Vincentius de Petrengo*, who was the chiefe reader of the Prædicatory family, and ſtiled himſelf *de Conuentu Baſellæ*, did ſo greatly gratifie me in this City, that I cannot conueniently let him paſſe in this Treatiſe of Bergomo, without ſome kinde of mention of his name For I receiued a ſpeciall fauour at his hands, which was this. When I was to goe forth of the City towards the Griſons country, and ſo into Germany, being ignorant of the way, I repaired to the Auguſti-

nian

nian Friers to craue ſome directions of them for my iourney. But none of them could direct me themſelues, though very kindly they brought me acquainted with this foreſaid Dominican, to the end he ſhould ſatisfie me about the matter, becauſe he had liued within theſe few yeares in the territory of the Grisons, as a Chaplaine to a certaine Clariſſimo of Venice that was ſent Ambaſſador vnto them, at what time he preached againſt the Caluiniſts of their country, as he himſelfe told me. Truly he gaue me as friendly councell as any Proteſtant could haue done. For he told me what daungers there were betwixt that and Germany, and the meanes how I might auoid them: that I was a Caluiniſt, he ſaid he was fully perſwaded, becauſe I was an Engliſh man. Notwithſtanding he would willingly giue me the beſt counſell he could, in regard I was a ſtranger in thoſe parts. Therefore he ſignified vnto me that it would be very dangerous for me to paſſe in one place of the Grisons country within a few miles after the entrance thereof, if I were not very circumſpect. For he ſaid there was a certaine Caſtle ſeated by the lake of Como which was poſſeſſed and guarded by a garrizon of Spaniards, by which if I ſhould happen to take my iourney, they would lay their Inquiſition vpon me, as ſoone as they ſhould perceiue that I was an Engliſhman, and ſo conſequently torture me with extreme cruelty, if they ſaw me conſtant in the profeſſion of my religion, till they might compell

me

me to abiure it, which if I would not doe by the violence of their puniſhments, then at laſt they would put me to death, and excarnificate me after a very bitter and terrible manner. For the auoiding of which dangers he counſelled me to leaue the Caſtle on the left hand of my way, and ſo to paſſe on the right hand towards a towne called Chiauenna. Thus by the kind advice of this honeſt Frier I tooke ſuch a way in the Griſons country, that I ſhunned the Spaniſh Inquiſition, which otherwiſe would not (I beleeue) haue given me leaue to bring thus much newes out of Italy into England, except I would have renounced my religion, which God forbid I ſhould euer doe, notwithſtanding any torments of Spaniards or any other enemies of the Goſpell of Chriſt. I am ſure all kinde of Friers will not giue Proteſtants the like counſell to eſchew the bloudy Spaniſh *carnificina*, (which is almoſt as cruell a puniſhment as *Phalaris* his braſen bull, or the exquiſiteſt torments that the Sicilian Tyrants were wont to inflict vpon offenders) but on the contrary ſide endeauour rather to intrappe them therein.

Thoſe angry flies called *cimices*, which are generally diſperſed ouer all places of Italy in the ſommer time, did very much offend me in this City, as they did alſo in euery City of Italy. They will ſhrewdly bite a mans ſkinne, and leaue their markes behind them, yet they will doe no great hurt to a man.

Iob-

I obſerued a ſtrange phraſe both in this City and all other Italian cities where I was that whenſoeuer any Italian doth diſcourſe in Latin with a ſtranger or any man elſe, he will very ſeldome ſpeake to a man in the ſecond perſon. As for example he will not ſay, *Placet ne tibi*: but *Placet ne dominationi tuæ* or *veſtræ*. So that they doe moſt commonly vſe that *circumlocution*, euen to the meaneſt perſon that is.

I obſerued another thing alſo in the Italians pronouncing of the Latin Tonghe, which though I might haue mentioned before in the deſcription of ſome of the other Italian Cities; yet ſeing I haue hitherto omitted it, I will here make mention thereof, rather then not at al, becauſe this is the laſt City of Italy that I ſhall deſcribe in this iourney. The Italian when he vttereth any Latin word wherein this letter *i* is to be pronounced long, doth alwaies pronounce it as a double *e*, *viz* as *ee*. As for example: he pronounceth *feedes* for *fides*: *veeta* for *vita*: *ameecus* for *amicus*, &c. but where the *i* is not to be pronounced long he vttereth it as we doe in England, as in theſe wordes, *impius*, *aquila*, *patria*, *Eccleſia*: not *aqueela*, *patreea*, *Eccleſeea*. And this pronounciation is ſo generall in all Italy, that euery man which ſpeaketh Latin ſoundeth a double *e* for an *i*. Neither is it proper to Italy only, but to all other nations whatſoeuer in Chriſtendome ſauing to England. For whereas in my trauels I diſcourſed in Latin with

with Frenchmen, Germans, Spaniards, Danes, Polonians, Suecians, and diuers others, I obſerued that euery one with whom I had any conference, pronounced the *i* after the ſame manner that the Italians vſe. Neither would ſome of them (amongſt whom I was not a little inquiſitive for the reaſon of this their pronounciation) sticke to affirme that *Plautus, Terence, Cicero, Hortenſius, Cæſar*, and thoſe other ſelected flowers of eloquence amongſt the auncient Romans, pronounced the *i* in that ſort as they themſelues doe. Whereupon hauing obſerued ſuch a generall conſent amongſt them in the pronounciation of this letter I haue thought good to imitate theſe nations herein, and to abandon my old Engliſh pronounciation of *vita, fides*, and *amicus*, as being vtterly diſſonant from the ſound of of all other Nations; and haue determined (God willing) to retayne the ſame till my dying day.

Amongſt other learned men of great note that this city hath bred, I will name two famous perſons that after they had a long time liued here in the profeſſion of Popery, being at laſt truly illuminated with Gods holy Spirit abandoned this Citie which was their natiue ſoile, and went into Germany, where they vndertooke the profeſſion of the Goſpell of Chriſt, and afterward perſeuered in the Proteſtants religion til their laſt breath. Theſe were *Hieronymus Zanchius, and Guliehnus Gratarolus*. Whereof the firſt was a moſt ſingular Diuine, and a zealous Preacher of Gods word

in the renowned Cities of Strazbourg, Heidelberg, and other places of Germany. Beſides he hath exceedingly edified the Chriſtian common-weale, eſpecially that which doth moſt ſincerely profeſſe the true doctrine of Chriſt, by thoſe manifold and moſt ſolid workes of Diuinity, that he hath publiſhed to the world, which will continue a ſacred memory of his name till the worlds end. The other, though he were by profeſſion a Phyſition, and an excellent man in that faculty; yet he applied himſelfe to the ſtudy of Diuinity alſo, which doth appeare by one notable Treatiſe that he wrote *de notis Antichriſti*. At laſt he died in the famous Vniuerſity of Baſil, where he ſpent the greateſt part of his life after his conuerſion.

Thus much of Bergomo.

I Remained in Bergomo all Wedneſday, and departed therehence the next day being the eighteenth of Auguſt, about eleuen of the clocke in the morning, and came to a village called St. *Iohns* in the valley Brembana, about ſixe of the clocke in the euening. This was ſixteene miles from Bergomo. The firſt village that I paſſed through was Zogno, which was twelue miles beyond Bergomo: and St. *Iohns* foure miles beyond that. All the villages both of the valley Brembana, and of the Griſons country are commonly called by the name of *terræ*: euery ſeuerall village a *terra*. There runneth a very ſwift riuer through this valley called

called *Brembus*, wherehence the valley hath the name of Brembana. Moſt of this valley is an aſcent leading towards the Alpes. At the entrance it is ſomething pleaſant way, but after I had paſſed ſome ſixteene miles it was very labourſome and painfull to trauell, as well in regard of the ſteepneſſe, as of the extreme hard ſtones wherewith the greateſt part of the way is pitched.

I departed from St. *Iohns* about ſeuen of the clocke in the morning, the nineteenth day of Auguſt being Friday, and came to a *terra*, vpon the mountaine Ancone called Mezolt about ſixe of the clocke in the euening. This dayes iourney was but eleuen miles. I paſſed through two villages or Terraes betwixt St. *Iohns* and Mezolt. Whereof the firſt was Allapiazza, where I dined with certaine Sclauonians, who told me that about fiue daies before that, there were thirty Bandits taken about eight miles beyond that place, who lay in waite in certaine priuy corners of the mountaines, to ſpoile the paſſengers that were to trauell that way towards Bergomo faire. Theſe Bandits are baniſhed men, who for ſome notorious villany that they haue committed in their owne countries, doe voluntarily flie away for feare of puniſhment, and being afterward very poore and deſtitute of maintenance, they liue by rifling and ſpoyling of trauellers. The other of the two Terraes is called Vlmo, three miles on this ſide Mezolt. Within halfe a mile after I was paſt Vlmo I beganne to aſcend

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the Mountaine Ancone, which is otherwiſe called *Montane de S. Marco*, a very high Alpe, and difficult in aſcent. There lay at the ſame inne at Mezolt, where I did, a certaine Griſon called *Ioanne Curtabatus* borne in Chiauenna, with whom I had much good diſcourſe. For he ſpake prety good Engliſh. And liued many yeares heretofore in Cambridgeſhire with Sir *Horatio Palauicino* an Italian, whom he ſerued. He told me he was a Proteſtant: I found him a man of very courteous behauiour, and indeede he did me a certaine kindneſſe, in which reſpect I thought it fit to name him in my iournall.

I departed from Mezolt about ſixe of the clocke in the morning the twentieth day of Auguſt being Saturday, and came about eight of the clocke in the euening to a *Terra* called Camp, three and twenty miles beyond it, in the fruitfull valley Telina commonny called Valtulina in the Griſons country, From Mezolt to the toppe of Saint *Marks* Mountaine it is foure miles. There ſtandeth an Inne built vpon the toppe of this Mountaine which is the fartheſt bound of the Venetian Signiory, which extendeth it ſelfe in length from the City of Venice to this place, no leſſe than an hundred threeſcore and fourteene miles. In all which ſpace the Venetian money is current. Ouer the dore of the foreſaid Inne the golden winged Lion is erected, vnder whom this inſcription is written in blacke letters vpon a golden ground.

Via hæc ab vrbe Bergomi Morbinium tendens Temporis iniuria & montium ruinis interrupta, Atq. penitùs intercluſa, ad communem vſum et commodum non modò aperta fuit & inſtaurata, ſed & iam planior ac latior effecta, inſuper extructa præſenti rerum vectigalium taberna. Quæ opera ab Aloyſio Priolo Prætore inchoata, & à Ioanne Quirino Præfecto Serenissimi Senatus decreto perfecta fuerunt atque abſoluta Anno CIↃ. IↃ. XCIV.

The end of my Obſeruations of Italy.

My Obſeruations of Rhetia commonly called the Griſons Country.

BEtwixt the foreſaid Inne and Morbinio it is nine miles. In all which ſpace there is a continuall deſcent from the Mountayne. This Morbinio is ſeated at the very foote of the hill, and is the firſt Towne of the Griſons country, ſituate in the foreſaid valley Telina, which is famous for wines. For indeed it yeeldeth the beſt wines of al the Griſons country, which are eſteemed ſo good, that they are therehence carryed to all the principall and remoteſt places of the Griſons territory. As to Curia the Metropolitan City of the country threeſcore and ſeuen miles off. None of thoſe wines are carryed in Carts. Becauſe the narrowneſſe of the waies is ſuch that no Carts can paſſe there: but al vpon horſes backs.

backs. In this Towne and all other places of this valley they ſpeake Italian, but ſuch rude and groſſe language as in the City of Bergomo, or rather worſe.

The name of Rhetia commeth from *Rhetus* a certayne King of Tuſcia, who being expelled out of his owne country by *Bellouefius* the Gaule about 587. yeares before the incarnation of Chriſt, at what time he conquered the Inſubres, and built the City of Milan, came with many of his ſubiects into theſe valleys ſeated betwixt the Alpes, where they built Caſtels and fortifications for their defence. And after his time the country had his denomination from him as I haue already ſaid.

This country of Rhetia is at this day diuided into two parts, the higher and the lower: all that Tract which beginneth from the farther edge of Switzerland, and includeth ſome part of Lombardy as farre as the lake of Como, (the inhabitants whereof are commonly called the Griſons) is the higher Rhetia. The lower deriueth his beginning from the riuer Lycus, which diuideth this from the higher, and extendeth it ſelfe as farre as the riuer Ænus, which boundeth Rhetia and Bauaria.

I obſerued a ſpecial commodity in this countrey that I could not ſee in Italy. For I ſaw great abundance of ſheepe here, which I met driuen in the way in many great flocks, all the ſheepe being according to my eſtimation at the leaſt foure thouſand: but I heard they were not the ſheepe of the countrey, but

the citizens of Bergomo, which were kept here about the Alpine mountaines almoſt al the yeare, and at that time of the yeare the ſheep-heards doe vſe to driue them home euery yeare to their Maſters. Alſo I noted marueilous abundance of little hip-frogges in that part of this valley Telina, where I trauelled. I neuer ſaw the hundreth part of them in ſo ſhort a ſpace in all my Life: Moſt of their meadowes being ſo full of them, that I could not ſtep fiue or ſix ſteps but I ſhould finde a little frogge; a thing that I much wondred at, becauſe I could not ſearch out the naturall reaſon why there ſhould be more ſtore of them there then in other Countries. In my iourney betwixt Morbinio and Camp, where I lay that night, I left that caſtle on the left hand whereof the Dominican Fryer *Vincentius* of Bergomo told me, which is guarded by a Gariſon of Spaniards. Alſo I ſaw the noble lake of Como, vpon the brinke whereof the foreſaid caſtle ſtandeth: this lake is called in the Italian *Lago di Como* from the city of Como ſeated by it, which grieued me that I could not ſee, becauſe it is poſſeſſed by the Spaniards. For there I ſhould haue ſeene two notable things the one a worthy elogium of *Plinius Secundus*, who was a citizen of Como, though borne in Verona, as I haue before ſaid; that elogium I heard is written vpon our Lady Church dore: the other the famous ſtudy of *Paulus Iouius* that excellent Hiſtoriographer and citizen of this citie alſo. That ſtudy is to this day ſhewed ſtanding

ſtanding in a little Peninſula neare to the city which was once very elegantly adorned with the images of a great multitude of famous men, eſpecially ſuch as excelled in any faculty of learning, a learned elogium being added to euery one by the ſame *Iouius*. This lake is otherwiſe caled *Lacus Larius* from the Greeke word λάρος, which ſignifieth *gauia*, that is, a Sea-mew or Sea-gul, becauſe there is wonderfull plenty of them about this lake. The foreſaid *Iouius* hath moſt elegantly deſcribed this lake in a peculiar Treatiſe thereof.

That night that I lay at Campe, which is a Terra, ſituate by the goodly lake of the Griſons, diſtant about foure miles from the lake of Como, and in ſome places at the leaſt two miles broad, there happened ſuch a horrible thunder, lightning and raine all that night, that it cauſed an exceeding fluxe of waters from ſundry places of the mountaines on both ſides of the valley, that the next morning I could not goe by land to the next village, by reaſon of the extreme inundation, but was conſtrayned to row thither in a boat. I departed from Camp about ſeuen of the clocke in the morning, the one and twentieth day of Auguſt being Sunday, and came to a Terra called Candolchin being eighteene miles beyond it, aboue fiue of the clock in the afternoone, where I lay that night. In this ſpace I obſerued nothing memorable; only I paſſed through the towne Chiauenna, in Latin *Clauenna*, ſituate at the farther end of the valley Telina, ſtan-

ding in a valley of the ſame name, in which I trauelled full twenty miles. This towne miniſtred ſome occaſion of comfort vnto me, becauſe it was the firſt Proteſtant town that I entered ſince I went out of Italy, yet not wholly Proteſtant. For ſome part of it embraceth Popery, and heareth daily maſſe. The proteſtants that are here profeſſe the Caluinian not the Lutheran religion, who had a very learned Preacher when I was there, called *Octarianus Meius*, who was brought vp in Geneua, his parents being Italians of the city of Luca in Tuſcanie. In this towne dwelt *Ioannes Curtabatus*, of whom I haue before ſpoken, who refreſhed my heart with a cup of excellent wine. This towne is rich, and inhabited with many wealthy merchants: alſo it hath great ſtore of goodly vineyards growing about it.

The wayes both in the valley Telina ſome few miles before I came to Chiauenna, and alſo in the aſcent of the valley Candolchin, are very offenſiue to foote trauellers. For they are pitched with very ſharpe and rough ſtones that will very much puniſh and grate a mans feete. I obſerued that the poore Alpine people dwelling in the mountaynous places of the Griſon territory, doe ſend their children abroad into the high wayes with certaine hoddes tyed about their necks, to gather vp all the horſe-dung that they can finde, which (as I take it) ſerueth onely for the dunging of their Gardens. The like I ſaw many doe in the valley Brembana,

bana, and in ſome few places of Lombardy a little before I came to Bergomo.

I paſſed through a delicate great meadow a little on this ſide Candolchin, contayning at the leaſt forty acres by my eſtimation, which was a thing that I much wondred at, by reaſon that the countrey is ſo extreme ſtony and barren, inuironed with ſuch huge ſteepe mountaines on both ſides, and for that the Terra is ſituate in a maruailous high place, hauing very high mountains both at the aſcent vnto it, and the deſcent.

The houſes in the poore Terraes of the Griſons that are ſituate about the mountains, are ſo made, that both the endes and the ſides doe conſiſt of whole pine trees, compacted together in ſteede of ſtony wals, though in many places their walls are ſtony alſo, eſpecially in their faire townes, as Chiauenna &c.

A certaine Prieſt of this country cheered me with very comfortable wordes at mine Inn at Candolchin, becauſe he ſaw I was a ſolitary man and a ſtranger. For he told mee that becauſe the fare of ſome places of the country was hard and the ways bad, hee would endeauour with cheerfull termes to rowſe vp my ſpirits, and to be as merry as a ſolitary man could, becauſe I trauelled in as honeſt a country as any in all Chriſtendome. For had I a thouſand crownes about me, I might more ſecurely trauell with it in their country without company or weapon, then in any other nation whatſoeuer: affirming that he neuer

heard in all his life of any man robbed in that country. This his ſpeech was afterward confirmed vnto me in other places: which if it be true, I attribute more to the honeſty of this nation, then to any other that I could euer ſee, reade, or heare of vnder the cope of heauen; but whether I ſhould aſcribe this their innocencie to the ſeueritie of the lawes of their Country inflicted vpon robbers, (whoſe examples perhaps may terrifie others, and deterre them from committing the like offences,) or to the inherent and natural vertue of the people I know not, onely this I ſay, that I neuer heard of ſuch rare honeſty before in all my life, in any people whatſoeuer before or ſince Chriſt.

I Obſerued in Candolchin and other places before I came thither, both in the valley Brembana and Telina, a ſtrange kinde of wooden cuppes like pailes, in which they bring vp Wine to their Gheſtes, with prety conuenient pipes about a foote long, to powre out the Wine into the Glaſſe or cuppe, theſe are vſed alſo in moſt places both of the Griſons country and Switzerland.

I departed from Candolchin about eight of the clock the next morning being Munday, and the two and twentieth of Auguſt, and came that night to a towne called Toſſana ſituate at the foote of a hill, twenty fiue miles beyond it, about ſeuen of the clocke in the euening; The language in the valley of Candolchin is Italian.

After

After I was paſt Candolchin, I did continually aſcend for the ſpace of eight miles till I came to the toppe of a certaine high mountaine called Splugen mountaine. Betwixt all this valley of Candolchin, which beginneth a little on this ſide Chiauenna, and extendeth it ſelfe to the top of the foreſaid mountaine, there runneth a very ſwift lake called Lir. I trauelled ſixteene miles in this valley of Candolchin. From the toppe of the Mountaine to the deſcent it is ſixe miles. At the foot of the hill there is a town called by the name of the mountaine, viz: Splugen, which is wholy Proteſtant. From this place forward all the Griſons ſpeake Dutch. Here at Splugen I entered into a third valley of the Griſons country, namely the valley of Rhene, which is ſo called becauſe a little arme of the noble riuer Rhene runneth through it. In this valley of Rhene I trauelled tenne miles. The Rhene which runneth through this valley, flowes with ſuch an extreme ſwiftneſſe, that the water thereof in certaine places where it falleth downe from ſteepe cataractes, raiſeth a certaine reaking miſt to a great heigth, which proceedeth from the greate violence of the torrent.

From Splugen to another towne of the name Weſtward it is a mile, from that to a towne called Saſſam ſiue miles, from Saſſam to Toſſana ſeated at the foot of a mountaine at the farther end of the valley of Rhene, ſiue miles more. I meane not ſiue miles of the

Griſons

Griſons country, But I reduce their miles to our Engliſh computation, one of theirs being fiue of ours. All thoſe foreſaid towns profeſſe the Proteſtant Religion. I obſerued a cuſtome in this Country that is not vſed (I thinke) in any place in Chriſtendome, that whenſoeuer a ſtranger or any other of the ſame country, doth aſke one of them vpon the way how many miles it is to any place, he will not anſwere ſo many, but will tell you in ſo many howers you may be there. Which yeeldeth a very vncertaine ſatisfaction to a traueller, becauſe the ſpeede of all is not a like in trauelling: For ſome can trauell farther in one howre, then others in three.

In many places of Rhetia, till I came into that part of it which is almoſt wholy Proteſtant, I ſaw many little Chappels built by the high way ſide (as in Sauoy) tending to Superſtition; as the picture of Chriſt, the Virgin *Mary*, and ſometimes of ſome Saints aboue the Altar.

The trenchers in moſt places of this country are ſo ſtrange, that although perhaps I ſhall ſeeme ridiculous to the reader to mention ſo meane a matter; yet howſoeuer by reaſon of the noveltie of them, they ſhall not paſſe vnmentioned. They are for the moſt part at the leaſt an inch thicke, and as large in compaſſe as a cheeſe of my country of Somerſetſhire that will coſt a ſhilling.

The tyle of moſt of their houſes is made of pieces of wood as in Chambery in Sauoy,

not

not of earth as in France, Italy, and England.

The Windowes of their houſes are exceeding little in all their Terraes and in moſt of their townes, the greateſt part whereof are couered with little boordes in the outſide.

In ſundry places of their country I obſerued diuers Caſtles and Forts of great antiquity built upon high rockes, and eminent hills. But now they are much ruinated, and of reparations: it is likely that theſe were built either by the followers of King *Rhetus* that inhabited this Country after he was eiected out of his Kingdome of *Hetruria* in Italy by *Bellouesus* the Gaule, (as I haue before ſaid) or by the People of the country for meanes of defence againſt the armies of the Romans, that vnder the conduct of *Iulius Cæſar* and many other noble captaines of Rome, made themſelues a way through this country by force of armes into Germany.

They built a great multitude of little cottages upon the very toppes of the ſteepe Alpine Mountaines, as in Sauoy, and haue many little plottes there alſo, as in Sauoy.

Although the greateſt part of this country doth yeeld very poore people: yet I haue obſerued ſome few places paſſing wel furniſhed with all manner of neceſſary commodities for the ſuſtentation of mans life: as Oxen and Kine, Sheepe, Goates, many goodly meadowes and paſtures, indifferent corne fields, and abundance of wood that groweth vpon the ſides of the Mountaines. Their drink is not

beere,

beere, but wine, the greateſt part whereof the valley Telina doth miniſter to the remoter places, as I haue before ſaid. Alſo they are competently ſtored with hempe, which they doe not ſtrip with ſuch laborious difficultie as we doe in England by the meanes of their fingers, but by certaine wooden inſtruments made for the ſame purpoſe that do very eaſily ſeuer the ſtranne from the ſcale. Their fare is good in many places and very cheape. Amongſt many diſhes that come to their table Martelmaſſe beefe is very frequent.

But ſeeing I am now come into that part of the Griſons country which ſpeaketh Dutch, I wil here interrupt my deſcription of it by the addition of a moſt elegant Latin Oration that I haue annexed vnto this diſcourſe written in praiſe of the trauell of Germany by that learned German *Hermannus Kirchnerus*, the author of the firſt Oration that I haue prefixed before my booke, and according to my meane ſkill rudely tranſlated into our mother tongue by my ſelfe: which although perhaps it may ſeeme vnto ſome a meere impertinent matter to my preſent diſcourſe: yet in regard that Rhetia is a member of Germanie, whoſe language a great part of it ſpeaketh, and my firſt introduction that conueighed me into this noble country of Italy, after my ſuruay of ſome parts therof; I hope the candid reader wil not miſcenſure me for inſerting this into my Obſeruations, eſpecially ſeeing the elegancy of it is ſuch, that it cannot

not be but pleaſant to all readers whatſoeuer, but more particularly vnto trauellers, & moſt of all vnto thoſe that either haue already ſeene ſome parts of Germany, or intend hereafter to ſee it. As I for mine owne part haue ſuperficially obſerued ſome few principall Cities thereof, and determine by the gracious permiſſion of the Almighty to ſee moſt of the famous Cities and greateſt Princes Courts both of all the higher parts of Germany & the Netherlands, which are places that to an induſtrious traueller will yeeld infinite both experience and delight. To detayne thee long with preambles of praiſes of this moſt imperiall and renowned Region out of my little experience of the ſame, were a matter very ſuperfluous, ſeeing this moſt eloquent Oration doth as liuely paint her out in her true colours as euer *Apelles* did his *Venus* ἀναδυομένη. Onely the better to encourage thee to ſee her glorious beauty, whereof I my ſelfe haue to my vnſpeakable ioy and comfort perceiued a little glimpſe, I ſay with *Kirchnerus*, that Germany is the Queene of all other Prouinces, the Eagle of all Kingdomes, and the Mother of all Nations. Therefore omitting farther introductions I preſent vnto thy gentle and fauourable cenſure this excellent Oration it ſelfe.

AN-

ANOTHER ORATION

MADE BY THE FORESAID

HERMANNUS KIRCHNERVS

A CIVIL LAWIER, ORATOR, and POET, &c.

And pronounced in the noble Vniuerſity of *Marpurg* aboue named, by a worthy Schollar of his, HENRY DE STANGI, a *Sileſian*, vpon this Theme.

That the trauell of Germany is to be preferred before all other trauels.

IF thoſe things which ſeeme greatly to tend to the knowledge of common affaires, to the information of a right iudgement, to the wiſdome of a ciuill life, and the perfect vnderſtanding of good counſels, are to be earneſtly commended and diligently deliuered vnto youth, which ſhall be hereafter aduanced to the helme of publique authority: ſurely there is no reaſon why I ſhould doubt but that the moſt laudable cuſtom of trauelling, and the deſire of knowing the manners of forraine countries and Nations, the lawes of cities, and formes of common-weales abroad, ſhould be both eſteemed very profitable and pleaſant, and alſo be furthered to the vttermoſt with all manner of helpes, and accounted the moſt neceſſary thing of all others for youth, according to that excellent ſpeech of *Apollonius* which is euery where extant amongſt the Ancients concerning this matter, that a yong man ought to trauell out of his

HAuing imparted vnto thee this moſt excellent Oration in praiſe of the trauell of Germanie, the reading whereof cannot be but very delightfull vnto thee, I will now returne vnto that part of the Griſons country wherehence I digreſſed, euen to Toſſana, where I entred a fourth valley which is called by the ſame name as the other immediately behind it, namely the valley of Rhene, becauſe that riuer runneth through this alſo where it inlargeth it ſelfe in a farre greater bredth then in the other valley. Alſo ſome doe call it the valley of Curia from the citie of Curia the metropolitane of the country, ſtanding in the principall and moſt fertil place thereof.

I departed from Toſſana about ſeuen of the clocke in the morning, the three and twentieth of Auguſt beeing Tueſday, and came to Curia tenne miles beyond it, which is the head citie of the country (as I haue before ſaid) about one of the clocke in the afternoone.

I obſerued many wooden bridges in this valley, made of whole pine trees; (as thoſe of Sauoy) which are rudely clapped together. One of thoſe bridges is of a great length, about one hundred and twenty paces long, and ſixe broad, and roofed ouer with timber. Alſo it hath foure very huge wooden pillars in the water. This bridge is made ouer the riuer Rhene, about fiue miles on this ſide the citie of Curia, ouer the which euery ſtranger that paſſeth payeth money.

I obſerued this country to bee colder by halfe then Italie, the ayre beeing heere as temperate as with vs in England.

The abundance of Peares and Apples in many places of Rhetia, eſpecially about the citie of Curia, is ſuch that I wondred at it: For I neuer ſaw ſo much ſtore together in my life, neither doe I thinke that Calabria which is ſo much ſtored with peares, can yeeld more plenty for the quantitie or ſpace of ground, then this part of Rhetia doth. Their trees being ſo exceedingly laden, that the boughes were euen ready to breake through the weight of the fruite.

The Alpes on both ſides of this valley are farther diſtant a ſunder, then in the other parts of Rhetia that I had before paſſed, by meanes of which diſtance, the ſpace betwixt them being exceedingly enlarged, doth yeeld many fairer meadowes then I ſaw in the other places of the country: amongſt the reſt I paſſed one very goodly and pleaſant meadow about a mile on this ſide Curia, which in my opinion contained about two hundred Acres.

My Obſervations of Curia,

Commonly called Chur, the Capitall Citie of Rhetia.

CVria is of ſome antiquitie, for it was built about the yeare after the incarnation of Chriſt 354. at what time *Conſtantine* the Emperour when he made warre againſt the *Alemannes*,

mannes, lodged his campe in this valley, and in the ſame place where the citie now ſtandeth, kept a kinde of court or Seſſions for the debating of the common affaires, wherehence the citie being built a little after his departure, had the name of Curia, but it was often after that called by the name of *Auguſta Rhetorum* or *Rhetica*, as I haue before written in my notes of Turin. It is ſeated vnder an high Alpine Mountaine, and built in a triangular forme, hauing on the eaſt and ſouth the ſteep Mountaines, whereof thoſe on the Eaſt are well planted with vineyards; on the weſt and north ſide is a goodly ſpacious plaine, eſpecially that on the North, wherin the riuer Rhene runneth, being about an Engliſh mile and halfe diſtant from the citie. It is inuironed with a faire wall, hauing three gates therein, and adorned with certaine pretty turrets that doe much beautifie the ſame. It was conuerted to the faith of Chriſt ſhortly after the firſt building thereof. The Cathedral Church is dedicated to S. *Martin*, and was built by one *Thello* a Biſhop of this city, in number the ſeuenteenth, about the year 770. This Church belongeth to the Proteſtants, the whole citie indeed being Proteſtant (but of the Caluiniſt religion) ſauing onely ſome little part, which in a Church that is built in the higher part of the Citie hath daily maſſes celebrated. In that Church I ſaw one very auncient monument of a certaine Biſhop of this citie, but deſtitute of an Epitaph, ſo

that the citizens could not tell me what his name was that lay buried there. Alſo I obſerued in the ſame Church many images, ſuperſtitious pictures, and Papiſticall vanities, as an exceeding great and long picture of Saint *Chriſtopher*, carrying Chriſt vpon his ſhoulders, and the image of an Aſſe with extraordinary long eares, and Chriſt ſitting vpon him bare-legged and bare-footed. I was in the Biſhops Palace which ſtandeth in the higher part of the citie, beeing a very faire and goodly building, and of great antiquitie. For the Biſhopricke of Curia is eſteemed one of the antienteſt Biſhopricks of all Germany. For it beganne in the yeare 452. The firſt Biſhop being one *Aſimo*, who was one of the number of thoſe Biſhops that were aſſembled together at the Councell of Chalcedon in Greece. Since which time there hath beene a ſucceſſion of ſome eighty Biſhops vnto him that was Biſhop when I was there, whoſe name was *Ioannes Flugius*, but a Papiſt. He liued not in the City, but in another place of Germany in voluntary baniſhment. For about ſome twelue moneths before I was in Curia, there was a tumult raiſed in the City, whereof I heard he was the principall Authour. Whereupon becauſe he feared that the Citizens would haue puniſhed him, he went voluntarily into exile, ſo that now he liueth a very obſcure and priuate life. There is great traffick exerciſed in this City, being the place where they lade and vnlade their merchandiſe. For

when-

whenſoeuer they ſend any merchandiſe beyond the Mountaines, they lay two packes vpon each horſe. For they vſe only horſes in this country, not carts, by reaſon of the narrowneſſe of the waies, as I haue before ſaid. And the ſame horſes when they returne home, bring backe that noble wine that I haue aboue mentioned of the valley Telina, otherwiſe called Valtulina.

I was in their Councell houſe, in the principall roome whereof they hang the picture of the preſent Duke of Saxony, *Chriſtian* the ſecond. The reaſon why they ſo much grace him, is, becauſe he was a great benefactor to the City when he paſſed that way into Italy. In this Councell houſe the Magiſtrates of the State which are ſent from the townes of Rhetia, one from euery Towne, doe keepe their Seſſions thriſe euery yeare about criminall and ciuill matters. They haue two Councels, the greater and the leſſer. The greater conſiſteth of threeſcore and fourteene Magiſtrates, which deliberate and conſult about publique matters touching the whole ſtate. The leſſer conſiſteth of fourteen Magiſtrates which determine matters concerning the city Curia only. Againe, the whole State of Rhetia is deuided into three leagues, which are nothing elſe than Fraternities or Communities that elect and ſend Magiſtrates for the execution of the affaires of the common-weale. Theſe leagues were contracted amongſt themſelues at ſeueral times for the better defence of the

country againſt the forraine inuaſion of ſtrangers, who before that confederation did often oppreſſe them with many villanies and enormous iniuries. The firſt, wherein the Biſhop of Curia, the Deane and Chapter, and the City are vnited together, was begunne and confirmed in the yeare 1419. The ſecond in the yeare 1424 in a towne called Trontz, and concluded by the Abbot of *Diſertinum*, the Earle of Maſauc, and the Baron of Rezuns. At what time the Abbot added this condition, that the ſame league ſhould not be made to the preiudice either of the Roman Empire whoſe Prelate he was, or of the Lordes of Milan whoſe Earle he was. The third and the laſt was concluded in the yeare 1470, amongſt ten iuriſdictions of thoſe that liue in a part of Rhetia called Prettigoia. And at laſt all theſe three leagues linked themſelues together in one forme of vnion, and confederacy, for the better ſtrengthning of their common-weale againſt the violent incurſions of forraine forces. Moreouer they are at this day vnited with the Switzers. He that will be farther inſtructed in the popular gouernement of the Griſons, let him reade a booke written by that learned *Ioſias Simlerus* of Zurich in Switzerland, who (as a learned man told me in Curia) hath written a peculiar Treatiſe of the common-weale of the Griſons.

In this City there is a mint where they ſtampe money of gold, ſiluer, and tin that ſerueth for the whole territory. This mint

I ſaw

I ſaw together with their armoury houſe, but I had not the opportunity to enter into either of them.

Here was *Magnentius* (whom I haue before mentioned in my notes of Lyons) proclaimed Emperour by his Soldiers againſt *Conſtance* the ſecond, ſonne of *Conſtantine* the Great, at what time the ſame *Magnentius* was generall Captayne of the Roman legions in Rhetia, and afterwards he ſlew the ſame Emperour *Conſtance* as he ſlept in his bed in a towne called Helena, not farre from the Pyrenean mountaines.

In the principall market place which is oppoſite to St. *Martins* Church before mentioned, there is a goodly faire conduit with a faire ſtatue of an armed man ſtanding vpon the toppe thereof, a thing very excellently handled. The Citizens beſtowed great charges that yeare 1608 that I was in the City in repayring this conduit, ſo that they have greatly beautified it.

I read theſe verſes following written vpon a rich citizens houſe of this City, euen vpon the outſide of the wall ouer the dore.

Deus.

Stant dextrâ læuaque vndæ, procede Viator
tranſi, rumpe moras, anteriora vide.

Viator.

Duc me, nec ſine me, Deus optime, duci,
nam duce me pereo, te duce ſaluus ero.

Thus much of Curia

I Deparetd from Curia about ſixe of the clocke in the morning the foure and twentieth of Auguſt being Wedneſday, and came to Walaſtat a towne of the country of Heluetia, now called Switzerland, foure Heluetian miles, that is, twenty of our Engliſh, beyond it, about ſeuen of the clocke in the euening.

The King of France hath built a moſt magnificent Palace in Rhetia, within a mile and halfe of the citie of Curia, neare to the riuer of Rhene, where a French Ambaſſador made his reſidence when I was in the country, being ſent to the ſtate of the Griſons from the King of France.

The end of my Obſeruations of the Griſons Country.

The beginning of my obſeruations of Heluetia, otherwiſe called Switzerland.

THe name of the firſt towne of Switzerland that I entred is Ragatz, ten Engliſh miles beyond the citie of Curia. There Rhetia, and Heluetia doe confine. I trauilled in Rhetia ſeuenty three Engliſh miles betwixt Morbinium, at the entrance of the country, and this towne of Ragatz at the entrance of Switzerland. This countrey of Switzerland is ſituate betwixt the Mountaine Iura, the lake Lemanus, (which is otherwiſe called the Lake Loſanna) Italy, and the riuer Rhene: and it is bounded on the Eaſt with the Earledome of Tyroll, on the West

Weſt with Savoy and Burgundy, on the South with the Coctian Alpes, now called mount Senys, (as I haue before mentioned in my notes of. Sauoy) Lombardy, the Dukedome of Milan, and the Territory of Piemont, on the north with the riuer Rhene. Againe, the bounds of Switzerland extend themſelues about two hundred and forty miles in length according to the computation of *Cæſar*, which appeareth to be true at this day; but in bredth it containeth not aboue eighty miles, though *Cæſar* inlargeth the bredth of it to a greater diſtance.

Within a quarter of a mile after I entred into Switzerland Ipaſſed through a very goodly meadow, which I thinke contained at the leaſt fiue hundred acres. That day they mowed ſome part of the ſame meadow, and carryed away hay ready made out of ſome other part thereof. I wondred to ſee their hay harueſt ſo late, being about two moneths later then with vs in England. For that was Barthelmew day in Switzerland. But I attribute that harueſt to the fatneſſe and fertility of the ground. For I beleeue they haue two hay harueſts, one about that time that ours is in England, and this I take to be their ſecond hay harueſt. The firſt Rheniſh wine that I dranke was at Walaſtat, from which place downward, till I entred into Holland, I had continually Rheniſh wine in all the Heluetical and German townes and cities. But not that only: for in ſome places of Switzerland I had good redde wine

wine alſo: but after I was out of Switzerland I taſted no other wine but onely Rheniſh.

I departed from Walaſtat about three of the clocke the next morning being Thurſday and the fiue and twentieth of Auguſt, and paſſed in a Barke vpon the goodly Heluetian lake twenty Engliſh miles that day, and about ſeuen of the clocke in the euening arriued at a ſolitary houſe by the water ſide, where I lay that night. The diet of Switzerland is paſſing good in moſt places; for they bring great variety of diſhes to the table, both of roſt and ſodde meates: and the charge is ſomething reaſonable; for my Spaniſh ſhilling did moſt commonly diſcharge my ſhot when I ſpent moſt.

This Heluetian lake that runneth through a good part of Switzerland betwixt the Alpes, is in many places of a great breadth, at the leaſt two Engliſh miles broad. Our barke paſſed one wooden bridge made ouer this lake, of an extraordinary length, the longeſt that euer I ſaw, euen as long as the lake is broade, *viz.* two miles, ſo that it ioyned together both the bankes of the lake.

I departed from that ſolitary houſe about tenne of the clocke that night in the ſame barke, and came to Zurich fifteene Engliſh miles beyond it, about foure of the clocke the next morning being Friday, where I ſolaced my ſelfe all that day, and the better part of the next day with the learned Proteſtants of the citie. I paſſed thirty fiue Engliſh miles vpon the Heluetian lake betwixt Walaſtat and Zurich.

Such

My obſeruations of Zurich, in Latine Tigurum, the Metropolitan Citie of Switzerland.

SVch is the antiquity of this citie, that it is thought it was built in the time of *Abraham*, (which was about two thouſand yeares before the incarnation of Chriſt, and thirteen hundred yeares before the foundation of Rome) as *Rodolphus Hoſpinianus*, that glittering lampe of learning, a moſt eloquent and famous Preacher of this citie tolde me; together with two more, Solodurum an other faire city of Switzerland, and Treuirs in the Netherlands, which by reaſon that they were built about one time are called the three ſiſter cities of Germany. In the time of *Iulius Cæſar* this citie was but an obſcure village: ſo that he called it *Pagus Tigurinus*, but in continuance of time it grew to be a beautifull citie. It is moſt delicately ſeated in a very fertile ſoile that yeeldeth great plenty of corne and wine. Alſo it is moſt pleaſantly moyſtened with water, partly with the noble Heluetian or Tigurine lake that waſheth one ſide thereof, being of a goodly breadth, almoſt two Engliſh miles broad; partly with the riuer Sylla which runneth by the weſt ſide of the city, into which the aſhes of Witches, Sorcerers, and Heretiques are caſt, after their bodies are burnt, as I will hereafter farther declare in my notes of this city; and partly with the pleaſant lake Limacus mentioned by *Cæſar*. This is deriued out of the Tigurine lake, and runneth through

the

the middeſt of the citie, ſo that it maketh two ſeuerall cities the greater and the leſſer: hauing three faire bridges ouer the ſame, but built with timber, where the citizens doe vſually walke. This lake imparteth two ſpeciall commodities to the citie, the one that it yeeldeth abuudance of fiſh, and thoſe paſſing good; the other that it carrieth many pretty little Barkes, and ſuch like veſſels of a meane burden that ſerue for the conueying of corne, and many other neceſſaries forth and backe for the vſe of the citizens. In this lake they haue two great wooden wheeles neare to the bridges, each by a ſeuerall bridge, made in the forme of water-mils, which are in continuall motion, ſo cunningly and artificially compoſed, that they doe inceſſantly ſpout out water through a great multitude of pipes.

Truely it is a very delectable ſight to beholde. Likewiſe I obſerued that vpon both the ſides of the lake which extendeth it ſelfe very neare fifteene Engliſh miles in length, there groweth great abundance of delectable vineyardes. This city is walled round about with very goodly wals, built with exceeding ſtrong ſtone of great antiquity, and beautified with faire battlements. Alſo there are ſixe very magnificent and ſtately gates in the wals, built wholy with ſquare ſtone, and made in the forme of ſtrong bulwarkes, which doe greatly beautifie the citie; and they are garniſhed with the armes of the citie diſplayed thereon, which are two Lyons and a coate

of

of white and blew. In theſe wals are many ſtrong and auncient Towers, which ſerued heretofore for fortifications againſt the hoſtile force, whereof ſixe are in that part of the wall which is in the weſt ſide of the citie, being built with a pretty kinde of ſtratagematical inuention. For the firſt of theſe ſixe is ſo artificially contriued, that ſome part of it runneth a litle into the wall, ſo that almoſt the whole Tower butteth out from the maine walle into the ditch adioyning to it, ſauing that little which is inſerted into the wall. The next Tower entreth farther into the wall, and ſo euery other by degrees one after another farther and farther, till the laſt, which is the ſixth, is inſerted wholly into the wall, that no part of it at all butteth out towards the ditch. A certaine learned young man of the citie called *Marcus Buelerus*, vnto whom I was exceedingly beholding for the ſight of moſt of the principall things of Zurich (being appointed to keepe me company by the meanes of that ſingular learned man *Rodolphus Hoſpinianus*) tolde me, that the reaſon why theſe Towers were built after ſuch a ſtrange and extraordinary forme, was this, becauſe if the towne ſhould happen to be aſſaulted or beſieged by the enemy, the preſidarie ſouldiers which for the defence of the citie ſhould watch in thoſe Towers, might the more commodiouſly ſee one another, and ſo giue watch-word to each other as occaſion required. Hard by the wall where theſe foreſaid Towers are built,

there

there runneth a little muddy lake, which by the auncients was called the lake of frogs, which name it continually retaineth euen to this day, by reaſon of the great abundance of frogs therein, There is a marueilous pleaſant walke for the citizens to walke in hard by that lake. Alſo there are five more of thoſe Towers made in other parts of the wall, ſo that in the whole wall there are eleuen Towers, and five Gatehouſes or Bulwarkes before mentioned, which doe yeeld a ſpeciall grace to the whole Citie. About the Eaſt-ſide of the Citie, vnto the which from the lower parts you haue a pretie eaſie aſcent, there is another exceeding pleaſant and delectable greene walke hard by the Trench, (for the whole wall of the Citie is inuironed round about with a Trench) of a quarter of an Engliſh mile long. That part of the Trench is a very pleaſant greene, where the Patricians and Gentlemen of the Citie doe keepe Deere, hauing built there ſundry little pretie houſes wherein they vſe to feede them with hay in the winter time.

The Citie hath his name of Zurich from two Kingdomes; for the Dutch word Zurich ſignifieth two Kingdomes: the reaſon thereof is this, becauſe in times paſt one part of it, euen that which is on the farther banke of the Riuer Limacus, belonged to a certain Kingdome called Turgouia, which retaineth that name to this day, part whereof belongeth to the ſtate of Zurich, the other part, which is on the hither banke of the riuer belonged to a Kingdome or Prouince called Ergouia, which yet keepeth his name,

name, and now belongeth to the Tigurines. Alſo the Latine name was heretofore Turegum, before it was called Tigurum, and it was ſo called, *Quaſi duorum regum ciuitas.* That name of Turegum was very auncient, for ſo it was called in the time of *Iulius Cæſar*, as well as *Tigurinus pagus.* For teſtimonie whereof this verſe was heretofore found in one of the gardens of the Citie, as my foreſaid friend *Marcus Buelerus* told me, being written there by the appointment of *Iulius Cæſar* himſelf, and continued there a long time after, euen this.

Nobile Turegum, multarum copia rerum.

There are foure Churches in the Citie, whereof the fayreſt was built by *Clodoueus* King of France, and dedicated to Saint *Felix*, and Saint *Regula*, by whoſe names it is called at this day: Theſe Saints, *Felix* and *Regula*, are highly eſteemed amongſt the Tigurines, but not in that ſuperſtitious manner as Saints are amongſt the Papiſts: the reaſon why the Tigurines doe honour them, is, becauſe they were the firſt that preached the Goſpel in the Citie, as my foreſaid friend *Buelerus* told me, and for their bold confeſſion of the Chriſtian Religion were martyred in the Citie in one of the firſt perſecutions of the Primitiue Church: their manner of death was beheading. For the place where they were beheaded was ſhewed me neere to one of their Bridges on the further ſide of the Limacus, *viz.* a very auncient faire building, which is called in Latine *aquatile templum*, becauſe it is built altogether

altogether in the Limacus: this place was heretofore in time of Paganiſme a temple of idolatrie, but now it is altogether alienated from holy and Religious vſes, though it bee continually called by the name of a Temple, and ſerueth as a publicke houſe for ſecular affaires. Without the edifice, almoſt round about halfe the compaſſe, there is a pretie walke paued with ſtone, the edge whereof is garniſhed with ten huge ſtonie Pillars. In this place three Martyrs ſuffered Martyrdome together: Namely the foreſaid *Felix* and *Regula* who was his wife. The third was a Prieſt called *Exuperantius*. Two of theſe three, *viz.* *Felix*, and *Regula*, craued before their execution, that they might be buried in a certaine place of the Citie that they themſelues appointed; which I ſawe in this foreſaid Church, where there is a plaine Stone laid ouer their bodies. The like Miracle is reported of them as is written of St. *Denis* in France, as I haue before mentioned, that they caried their heads in their hands after they were ſtrooken off from their bodies, to the place where they deſired to be buried. How true or falſe this is, I will not diſpute the matter, becauſe I neuer read the Hiſtorie in any authenticke writer, onely I heard it of the learned men of the Citie. In the Cloyſter of this foreſaid Church of Saint *Felix*, and *Regula*, I ſaw to my great comfort the Sepulchers of ſundry famous and learned men, who were ſingular ornaments and moſt glorious bright-

ſhining

ſhining Lampes of Chriſts Church, ſince the reformation of Religion began in Switzerland, and ſuch as by their holineſſe of life, ſinceritie of doctrine, and the manifold Monuments of their moſt learned workes, haue infinitely benefited the Church of God, and purchaſed themſelues eternitie of name till the worlds end. Theſe are the men whoſe bodies lie enterred in this Cloyſter, *Peter Martyr* the Vermilian, *Henricus Bullingerus, Rodolfus Gualterus, Theodorus Bibliander, Conradus Geſnerus, Ludouicus Lauaterus, Ioſias Simlerus, Ioannes Gulielmus Stuckius, &c.* Truely it grieued me to ſee ſo many rare men ſo meanely buried. For none of them had any more than a flat ſtone laide vpon them without Epitaph, or any maner of inſcription to preſerue them from obliuion; in ſo much that a ſtranger cannot know one Sepulchre from another, except one of the City ſhew him the particulars. Surely the memorie of theſe worthy men would quickly be extinguiſhed among the Tigurines, if they had not in their life time immortalized the ſame by their learned writings. For the Tigurines honour none of their citizens that are buried in the citie, of what facultie, dignitie, or merit ſoeuer they are, either with faire monuments, or learned epitaphes. This Church was much amplified and beautified by *Carolus Magnus*, who vpon the yeare 810 beſtowed great charges vpon the ſame. For a monument of whoſe imperiall munificence the Tigurines haue erected a goodly ſtonie ſtatue

to the honour of his name in the South ſide of one of the towers of the Church, which is therehence called the tower of *Carolus Magnus*. This ſtatue is made according to the full proportion of a mans bodie with a golden Diademe vpon his head, a Scepter in the right hand, and a golden ſword in the left.

The ſecond Church is dedicated to Saint *Peter*, whereof part is reported to be of that antiquitie, that it was built in the time of *Abraham*, and at the firſt building thereof was conſecrated to the worſhip of the Paynime gods: for the lower part of it toward the foundation argueth the ancientneſſe thereof, being built in the outſide with pointed diamond work like vnto certain buildings that I obſerued in Italie, as I haue before mentioned. The citizens were beſtowing great charges in repairing the ſteeple of the Church when I was in Zurich. The third is the Abbeſſe Church which *Ludouicus* King of Germanie, and the nephew of *Carolus Magnus*, founded in the yeare 853. neere vnto which he built a faire Nunnerie, whereinto none were admitted but onely noble women. Both the Church and the Nunnery were built indeed by the appointment of the foreſaid King *Ludouicus*, but *Rupertus* Duke of Alemanny diſburſed the greateſt charge thereof, and *Ludouicus* contributed ſomething to the ſame. The firſt Abbeſſe was the Lady *Hildegardis*, King *Ludouicus* daughter. This Nunnery is now conuerted to a Schoole which hath beene a moſt

fruitfull

fruitfull ſeminarie of many excellent learned men. *Ex quo ludo tanquam ex equo Troiano* (to uſe * *Ciceroes* words that he ſpake of *Iſocrates* ſchoole in Athens) *multi eruditiſſimi viri prodiérunt.* For this ſchoole hath beene the nurſe of all the famous Tigurine diuines that haue floriſhed in this citie, and ſo ennobled the ſame by their learned writings ſince the reformation of religion began. Herein are euer brought vp 16 ſtriplings of the moſt exquiſite and pregnant wits that can be ſelected out of the whole citie, and when they haue accompliſhed the four and twentieth yeare of their age, they are tranſplanted thence, and enter into the Eccleſiaſticall function. In all that ſpace they are brought vp in the ſtudie of humanity and diuinitie at the publike charge of the citie. The fourth and laſt Church is that which heretofore belonged to the Predicatores or Dominican Friers.

I was in their armory, vnto the which I had acceſſe by the meanes of a worthy learned man of the citie, a great profeſſor of eloquence, a ſingular linguiſt. For he ſpake ſeuen languages, being very ſkilfull in the Hebrew and Greeke tongues, and a famous traueller. For beſides Italy, Germany, and France, which he had well trauelled ouer, he had been alſo in England, Scotland, and Ire-

* *Lib. de Orat.*

land, a man of ſo rare and excellent gifts, that he hath attained to that which the Grecians call ἐγκυκλοπαιδίαν, that is, an exact knowledge in the ſeuen liberal ſciences. His name is *Gaſpar Waſerus*. When I came afterward to Frankford at the time of the Mart, I ſaw a moſt ſingular Latine Oration made by him vpon the life and death of that famous Paſtor of Zurich, *Ioannes Gulielmus Stuckius*, who died in this citie not long before my being there. This foreſaid *Waſerus* ſent a ſcholer with me to the Tigurine Prefect, a noble man of the citie, whoſe name was *Hortmannus Eſelerus*, who vſed me very graciouſly, diſcourſed with me in Latin, ſent a *Mandato* vnder his hand to the keeper of the armory to ſhew me the ſame. Truly I haue ſeene farre greater armories then this, as that of Milan, but eſpecially thoſe of the Arſenall of Venice. Alſo our owne in the Tower of London yeeldeth more ſtore of munition then this: but neuer in my life did I ſee ſo well a furniſhed place for the quantity. Amongſt the reſt of thoſe things that this Armory doth preſent, it yeeldeth more notable antiquities then euer I ſaw in any armorie before. For heere I ſaw thoſe arrows which the ancient Heluetians vſed in the time of *Iulius Cæſar*, when they fought with the Romanes. They are very ſhort, but exceeding big, being aboue two inches in compaſſe, and headed with great three-forked heads. Of theſe arrowes I ſaw a great quantity: Likewiſe the banners and

and ancients that the Heluetians diſplaied in the field againſt the Romans, which are almoſt eaten out with antiquity: And many of the Romans enſignes with their armes in them, euen the eagle, which the Heluetians wonne from them in fight. Theſe banners are ſomething leſſe then thoſe that are vſed in this age. Alſo I obſerued many ſhields which they vſed in their skirmiſhes with the Romanes, being made of ſinews, one whereof I ſaw exceedingly mangled, and hackled with ſtroakes of ſwords, &c. All theſe things are ſhewed in one of the higher roomes of the Armory. For it conſiſteth of many faire roomes moſt curiouſly kept. Alſo there is ſhewed another moſt worthy monument in the ſame roome, euen the ſword of *William Tell* an Heluetian of the towne of Swice, who about ſome three hundred years ſince was the firſt author of the Helueticall confederation which hath been euer ſince retained in their popular gouernment, by reaſon of a certaine notable exploit that he atchieued. Therefore I will tell a moſt memorable hiſtory of *Will Tell*, before I proceede any further, being very pertinent to this purpoſe, which was this, as I both heard it in the Citie, and afterward read it in the third booke of *Munſters* Coſmography. When the Germane Emperours being the Lords of the principall Cities of Heluetia conſtituted forraine Prefects and rulers about three hundred yeares ſince as their deputies ouer three townes, eſpecially aboue the reſt, name-

ly Syluania, otherwiſe called vnderwald, Vrania, commonly called Vri, and Swice, it happened that the Prefect of the towne of Swice behaued himſelf very inſolently, abuſing his authority by immoderate tyrannizing ouer the people. For amongſt other enormous outrages that he committed, this was one. He commanded one of his ſeruants to compell all trauellers that paſſed ſuch a way, to doe reuerence to his hat that was hanged vpon a ſtaffe in the high way. The people vnwilling to offend the Magiſtrate, did their obeyſance vnto the hat. But one amongſt the reſt, euen this foreſaid *William Tell*, being a man of a ſtout courage, refuſed to doe as the reſt did. Whereupon he was brought before the Magiſtrate, who being grieuouſly incenſed againſt him for his contumacie, inioyned him this pennance: that he ſhould ſhoote an arrow out of a croſſe-bow at an apple ſet vpon his ſonnes head, that was a little child, whom he cauſed to be tied to a tree for the ſame purpoſe, ſo that if he had fayled to ſtrike the apple, he muſt needs haue ſhot through his ſonne. This he commanded him becauſe this *Tell* was eſteemed a cunning archer: At the firſt he refuſed to doe it: But at laſt becauſe he ſaw there was an ineuitable neceſſity impoſed upon him, he performed the matter greatly againſt his will, and that with moſt happy ſucceſſe. For God himſelf directing the arrow, he ſhot him ſo cunningly, that he ſtrooke off the apple from the childs head without

without any hurt at all to the child. And whereas he had another arrow left beſides that which he ſhot at his ſonne, the Prefect aſked him what he meant to do with that arrow: he made him this bould and reſolute anſwere. If I had ſlaine my child with the firſt, I would haue ſhot thee through with the ſecond. The magiſtrate hearing that, commanded him to be apprehended, and carried away in a barke. And when he was come betwixt the towne of Vrania, and a certaine village called Brun, hauing by good fortune eſcaped out of the boat, he ranne away with all poſſible expedition ouer the difficult places of the mountaines, where there was no common way, and ſo came to a place neere to the which he knew the tyrant would paſſe, where he lay in ambuſh in a ſecret corner of the wood till he came that way, and then ſhot him through with his other arrow. It hapned that this *Tell* did weare the foreſaid ſword about him when he atchieued theſe worthy actes, in regard whereof the Switzers haue euer ſince that time hanged up the ſame in their Armory for a moſt remarkable monument, though me thinks it had beene much better to haue reſerued the arrow with which he ſhot through the tyrant, then the ſword that he wore then. This noble exploit was the firſt originall of the Heluetticall confederation. For ſhortly after theſe matters were acted, thoſe three foreſaid townes of Vnderwald, Vri, and Swice, vnited themſelues together in a league by a ſolemne forme

of oath about the year 1316. to the end to ſhake off the yoake of thoſe forraine tyrants. And afterward the other Cities of the Prouince imitated them, ſo that in the end all the Cities of Heluetia combined themſelues together in a league of vnity, which though it hath beene often aſſayed ſince that time to be diſſolued and violated by the forraine forces of mighty men, as by ſome of the German Emperours, by *Leopold*, and *Fredericke*, brothers and Dukes of Auſtria, by the Earles of Kyburg, &c. yet it hath continued firme and inuiolable to this day. As for the name of Switzers it grew vpon this foreſaid occaſion, euen becauſe the aboue mentioned *William Tell*, the firſt author of this league was borne in the towne of Swice. For before that time all the inhabitants of the country were called Heluetians. Hauing now reported this notable hiſtory, which I could not conueniently omit, I will return againe to the armory. I ſaw alſo in the foreſaid higher roome, an Ancient that the Switzers got in the field from that famous *Charles* Duke of Burgundy. For there were moſt bitter warres waged betwixt the Heluetians and this Duke *Charles* for the ſpace of three yeares, in which ſpace they fought three very hot battels in as many ſeuerall places, the Heluetians euer carying away the glory of the field from him, and in the laſt ſkirmiſh about the City of Nancey in Lorraine they ſlew him, (after he had liued three and fortie yeares, one moneth, and fiue and twentie daies.)

daies,) with three grieuous wounds, vpon the Epiphany which we commonly call twelfe day, *Anno* 1477. But to returne once more to this higher roome of the armory; beſides theſe foreſaid antiquities, heere I obſerued a maruailous multitude of coſtlets, and head peeces, and a great deale of complete armour of proofe, for the whole body, which is ſo finely diſpoſed in order, and ſo elegantly kept, that it yeeldeth a wondrous faire ſhew.

At the vpper end of this roome I ſaw two artificiall men ſtanding a pretie diſtance from each other, euen at the corners of the roome, armed with their complete armour of proofe, and creſted helmets vpon their heads, which a ſtranger at the firſt entrance of the roome would coniecture to be liuing, and very naturall men ſtanding in their armour; this alſo giueth no ſmall grace to the roome. In another roome I ſaw moſt terrible ſwords, made according to the imitation of thoſe that the ancient Heluetians vſed in their warres againſt *Iulius Cæſar*, being two-edged, and of a great length, aboue two yards long, hauing many ſteelen pranges, or ſharpe hookes at the ſides. In another roome I ſaw onely ſpeares and launces, whereof there was a goodly company. Againe in another, axes and mattocks for pioners to vſe about digging of trenches. In the loweſt roome of all, which is the fourth, I noted an exceeding multitude of pieces of ordinance of all ſorts, as culuerins, demiculuerins, demicannons, ſacers, baſiliſkes, &c.

&c. whereof ſome were taken as trophies from the foreſaid Duke of Burgundy, being indeed pieces of admirable beauty and value, adorned with his armes, and many curious borders and works contriued in the ſame. Amongſt the reſt I ſaw one paſſing great murdering piece, both the ends thereof were ſo exceeding wide, that a very corpulent man might eaſily enter the ſame. This alſo was wonne in the field from the ſame Duke. Beſides, I ſaw ſeuen huge and very ſumptuous braſen pieces equalling at the leaſt, if not exceeding the length of the longeſt piece I ſaw in the Citadell of Milan, aboue named. All theſe things I ſaw kept very daintily, and in paſſing good order. Although this armoury be well able to arme ten thouſand men, yet if there ſhould happen any occaſion of warres, they need not vſe any of it: becauſe euery priuate man of the citie, together with the reſt in the other townes, villages, and hamlets of the country, are priuately very well furniſhed in their owne houſes: onely if they hire any ſtrangers then they vſe it, but not elſe. The Tigurines are able to furniſh fortie thouſand armed men in their whole territory; but the Citie it ſelfe armeth two thouſand onely and no more.

Thus much of the Armoury.

I Saw their *campus Martius*, where both in ancient times they were wont to muſter their ſouldiers, and ſo do at this day. It is a very goodly

goodly greene plaine, where I obſerued fiue exceeding maſſy pillars of ſtone, which ſerue only for this purpoſe, that ſouldiers may in the time of muſter diſcharge their peeces at them for the better triall and proofe of them. I noted euery one of the pillars to be much battered with the force of their bullets.

There are two priſons in the City, whereof one ſtandeth in the water, being built in the manner of a Tower, vnto the which none can come but by water: herein capitall offenders and debtors are kept. The other is one of thoſe ſixe Towers in the weſterne wall of the City already mentioned, vnto which they are committed that haue done ſome ſmall and veniall crime.

There is one very delectable greene in an eminent and high part of the City, where there grow many goodly trees that doe make a pleaſant groue. Here ſtand many ſtony tables of a conuenient bigneſſe with benches about them for their archers to ſit at their refection, after they haue exercited themſelues with ſhooting, which is an exerciſe much vſed amongſt them. Neare vnto this place dwelt one of their Conſuls when I was in Zurich. For they haue two Conſuls in the City, which doe not change euery yeare as the Romans did, but when they are once elected into the *Conſulat*, they keepe that conſular dignity while they liue, except vpon ſome iuſt deſert they are degraded.

Their

Their *Lictores* or Serieants doe weare party-coloured cloakes, which are of a blew and white colour according to the armes of the City.

Their houſes both publique and priuate are very faire. Their priuate houſes of a goodly heigth, many of them foure ſtories high. Their matter of building is partly free ſtone, and partly timber. For they haue no bricke at all.

The habits of the Citizens doe in ſome things differ from the attyre of any nation that euer I ſaw before. For all the men doe weare round breeches with codpeeces. So that you ſhall not finde one man in all Zurich, from a boy of ten yeares old to an old man of the age of a hundred yeares, but he weareth a codpeece. Alſo all their men doe weare flat caps and ruffe bandes. For I could not ſee one man or boy in the whole City weare a falling band. Many of their women, eſpecially maides doe vſe a very ſtrange and phantaſticall faſhion with their haire that I neuer ſaw before, but the like I obſerued afterward in many other places of Switzerland, eſpecially in Baſil. For they plait it in two very long locks that hang down ouer their ſhoulders half a yard long. And many of them doe twiſt it together with prety ſilke ribbands or fillets of ſundry colours.

The beds of the Innes of this City and of all the other Heluetian and German Cities are very ſtrange, ſuch as I neuer ſaw before. The like being in the priuate houſes of euery particular

particular Citizen as I heard. For euere man hath a light downe, or very ſoft feather bedde laid vpon him which keepeth him very warme, and is nothing offenſiue for the burden. For it is exceeding light, and ſerueth for the couerled of the bedde. In the refectory of that Inne where I lay which was at the ſigne of the two Storkes, there is a ſtoue, ſuch a one as I haue before mentioned in my Obſeruations of Padua, which is ſo common a thing in all the houſes of Switzerland and Germany (as I haue before ſaid) that no houſe is without it. I found them firſt in Rhetia, euen in the City of Curia.

The ſoile round about this City is ſo exceeding fat, that it yeeldeth wonderfull plenty of corne, which is euery weeke ſold here in ſo great abundance that it doth not only ſuffize for the maintenance of the City, but alſo is communicated to their neighbouring Townes, being conueighed vnto them partly in Barkes vpon the Heluetian lake, and partly with carts and vpon horſes backs. Alſo the City is ſerued with ſvch paſſing ſtore of prouiſion of all ſorts whatſoeuer, that a man may liue as cheape here, as in any City of Switzerland or Germanie. For I obſerued at my Inne, which was at the ſigne of the two Storkes, more variety of good diſhes then I did in any Inne in my whole iourney out of England, our ordinary being ſixe battes, that is, fifteene pence Engliſh. Euery bat counteruailing two pence halfe peny of our Engliſh money. About

About an Engliſh mile directly beyond the Citie Weſtward, I ſaw a place where malefactors are puniſhed. Which is a certaine greene place, made in the forme of a pit, neere vnto the which there ſtandeth a little Chappell, wherein ſome Clergie man doeth miniſter ghoſtly counſell vnto the offendour before he goeth to execution. In that Chappell I ſawe wheeles. If they ſhould happen to tremble ſo much that they cannot ſtand vpright (as ſometimes offendours doe) they are puniſhed in the Chappell. As about ſome fourteene yeeres before I was at Zurich, three Noble Tigurines were beheaded in that Chappell becauſe they were ſo inclined to trembling that they could not ſtand vpright. The puniſhments that are inflicted vpon offendours are diuers, in number fiue, whereof the firſt is beheading, which puniſhment they onely do ſuſtaine that are inceſtuous men, or high-way robbers. The ſecond is the Gallowes, vpon the which thoſe are executed that commit Burghlarie or burne houſes. The third is the water, which inceſtuous women doe ſuffer, being drowned therein. The fourth is the fire, wherewith Witches, Sorcerers, and Heretickes are puniſhed; and after their bodies are burnt, their aſhes are caſt into the Riuer Sylla aforeſaid. The fifth and laſt puniſhment is wheeling, which is onely for murderers. This Citie hath ſuffered great alteration and change of Gouernement. Heretofore it was gouerned many yeares by the Dukes

Dukes of Almannie or Sueuia till about the yeare 1083 it was againe freed from them. After that, about the yeare 1136, it was recouered againe by *Fredericke* Duke of Sueuia, who was afterward made Emperour of Rome, and excluded *Conrad*, Duke of Zaringia out of the poſſeſſion of Zurich. About the yeare 1336 on the ſeuenth day of Iune, there roſe a ſedition in the Citie, ſo that the whole Senate was remoued or rather expulſed out of Zurich, and another ſubſtituted in their place, which cauſed great tumults and confuſion in the Citie. For there were many Noblemen and Gentlemen of the Senate, which being vnited together by a mutual affinitie, gouerned the whole ſtate according to their pleaſure, and executed many vniuſt and wrongfull iudgements to the great preiudice and oppreſſion of the Citizens. At what time the greateſt part of the old Senators retired themſelues to a place called Rapperſwyl, to *Iohn* Earle of Habſpurg. For the Tigurines ſlew one of the Earles of Habſpurg, for whoſe death *Iohn* aforeſaid, that ſucceeded his father in the Earldome, determined to be reuenged vpon the Citizens. Whereupon certaine Souldiers that promiſed the Earle to betray Zurich to him, approched priuily by night to the Citie. But the Tigurines being forewarned of the conſpiracie, very prouidently preuented the matter, and ſlew many of the ſouldiers, tooke the Earle priſoner, and tortured the traytors with the torment of the wheel, in the yeare

yeare 1350. About ſome two yeares after that, *Albert* Duke of Auſtria, beſieged Zurich, both with the beſt forces he could make of his owne, and the auxiliaries of the Earle of Wirtemberg, and the Biſhops of Strasbourg and Baſil. The Cities of Berne and Friburg aided him alſo. But the Tigurines being confederated with the inhabitants of the Townes of Swice, Vnderwald, Vri, and Lucerne, defended themſelues very valiantly againſt their enemies, till at laſt there was a peace concluded on both ſides, with condition that the Tigurines ſhould ſet *Iohn* of Habspurg at libertie. Many other bitter brunts alſo this Citie hath often endured both before the time of the confederation and ſince, hauing beene toſſed to and fro from one Lord to another, as if ſhee had beene Dame Fortunes tennis ball. But at this day by the gracious indulgence of the heauenly powers, it enioyeth great peace and a very halcedonian time with the reſt of the Helueticall Cities vnder that happie league of vnion, being ſubiect neither to King nor *Kayſar*. And if warres ſhould happen, it hath ſo fortified itſelfe in time of peace with ſtore of munition and prouiſion for warfare, that it is well able to defend it ſelfe againſt any forraine forces.

Here might I make mention of the forme of their Ariſtocraticall ſtate, their ſeuerall and diſtinct Magiſtrates, the manner of the election of them, and ſuch other memorable particulars touching the adminiſtration of their common-

commonweal. But I muſt needes confeſſe I did not vſe ſuch curious inquiſition for theſe maters as I might haue done: contenting my ſelfe rather with theſe foreſaid matters, (which I learned partly by the obſeruation of mine own eies, partly by the inſtructions of my learned friend aforeſaid *Marcus Buelerus*; and partly by reading of *Munſters* Coſmography, vnto whom I acknowledge my ſelfe beholding for ſome of theſe aboue mentioned hiſtories) then with the exact knowledge of their gouernment, which I could not poſſibly attaine vnto by reaſon that I made my abode there but a day and halfe. Wherefore I intreat thee (gentle Reader) to pardon me though I cannot informe thee of their ariſtocratie, according to thy expectation, promiſing thee that I will as well as I am able ſupply that in my next iourney into this country, (for I determine by Gods heauenly aſſiſtance to ſee hereafter all the thirteene principall townes of Switzerland) which I haue now omitted in the obſeruation of their gouernment. I receiued much kindneſſe in this Citie of one Maſter *Thomannus* the Prefect of the corne market, whom I could not but mention in this diſcourſe *gratitudinis cauſâ*. A ſonne of his, called *Gaſpar Thomannus*, a man of good gifts, and a louer of learning, hath beene many yeares commorant in our Vniuerſitie of Oxford.

Amongſt other learned men that I conuerſed with in this Citie, *Henry Bullinger* was one of the chiefeſt, a man of very ſingu-

lar learning, the nephew of that famous preacher and writer of godly memory *Henry Bullinger* the ſucceſſor of *Zuinglius* in the ecclesiaſticall function of Zurich. This man is a very vigilant preacher of the Citie, and a painefull labourer in the Lords Vineyard. He ſhewed himſelfe very debonaire and courteous vnto me. For he led me into his ſtudie, which is exceedingly well furniſhed with diuinitie bookes, and much augmented with many of his grandfathers. Amongſt the reſt, he ſhewed me a manuſcript of his grandfathers neuer yet printed, which was an hiſtorie of the Popes liues; and a manuſcript Epiſtle of *Theodorus Beza* vnto him, wherein he deliuered his opinion of the ſaid worke. Alſo he ſhewed me one moſt execrable booke written by an Italian, one *Ioannes Caſa*, Biſhop of Beneuentum in Italy, in praiſe of that vnnaturall ſinne of Sodomy. This booke is written in the Italian tongue, and printed in Venice. It came firſt to the hands of this mans grandfather aforeſaid, who kept it as a monument of the abhominable impurity of a papiſticall Biſhop, to which end this man alſo that receiued it from his grandfather, keepeth it to this day.

I obſerued a ſtrange Latin phraſe amongſt the learned men of this Citie, which is likewiſe vſed in moſt Cities and Vniuerſities of Germany (as I haue heard) at the leaſt in all thoſe where I haue bene. Whenſoeuer any of them diſcourſeth in Latine with a ſtranger, he

he will not ſpeake to him in the ſecond perſon, as to ſay, *Vt vales Domine?* but alwaies in the third perſon after a ſtranger maner then euer I obſerued before. As, *Vt valet Dominus? cuias eſt Dominus? quamdiu commoratus fuit Dominus in Italia? in quam regionem iam tendit Dominus? placet ne Domino?* By this word *Dominus* meaning your ſelfe to whom he ſpeaketh, though at the firſt time I heard that phraſe, I conceiued that they meant a third perſon. After I had duly conſidered this pretie Germaniſme, and compared it with a phraſe that is frequent in the holy Scriptures, I perceiued that they borrowed this forme of ſpeech from the very Scriptures themſelues. Which made me much the more applaude the ſame: As for example, when *Iacob* brought a a great droue of Ewes and Kine to preſent to his brother *Eſau* for a gift, he ſpake thus vnto him: I have ſent it that I might finde fauour in the ſight of my Lord. *Geneſis cap.* 33. *verſe* 8. Meaning *Eſau* himſelfe to whom he ſpake, although indeed he ſeemed to ſpeake of a third perſon: The like phraſe being vſed twiſe in the ſame Chapter, and very often in many other places of Scripture.

It is a matter very worthy the conſideration to thinke how exceedingly God hath bleſſed this citie with a great number of moſt rare wits, and paſſing learned men within theſe foure ſcore yeares. For though it be no Vniuerſitie to yeeld degrees of Schoole to the ſtudents: yet it hath bred more ſingular learned

writers (at the leaſt in my poore opinion) then any one of the famouſeſt Vniuerſities of all Chriſtendome, eſpecially Diuines, and ſuch as haue conſecrated their name to poſterity euen til the end of the world by their learned works. For the writers of this City haue bene no ordinary or triuiall men that haue diuulged to the world triobolary pamphlets, but ſuch as haue publiſhed bookes both of the greateſt volume, and of the moſt excellent and ſolid learning, being men endewed with thoſe admirable gifts as haue made them equall, if not ſuperiour to the profoundeſt Scholers of Chriſtendome; and ſuch men they are as may uery truly apply vnto themſelues that ſpeech of Saint *Auguſtine: Nos ſumus ex illorum numero qui ſcribendo proficiunt, & proficiendo ſcribunt.* Yea many of them haue bene ſuch as haue ſhined like moſt glittering blazing ſtarres, not onely in their owne country of Switzerland, but alſo in all other regions and kingdomes of the Chriſtian world, that doe ſincerely embrace the doctrine of the reformed Church. For what Doctors can we name in any Vniuerſitie of all Europe that excelled theſe men, *Huldrichus Zuinglius, Henricus Builingerus, Theodorus Bibliander, Rodolphus Gualterus, Ludouicus Lauaterus, Conradus Geſnerus, Ieſias Simlerus, Ioannes Iacobus Friſius, Gaſpar Megander, Ioanhes Gulielmus Stuckius.* Whoſe writings being repleniſhed with moſt ſweete and exquiſite learning, doe as mute witneſſes very ſufficiently teſtifie and confirme the truth of my ſpeech. Neither doe

doe I thinke that any man which doth iudicially reade their bookes will diſſent from my opinion: Beſides many more of an inferiour ranke that haue partly bene borne in this Citie, and partly profeſſed there: Men of excellent parts, and well knowen vnto the world by their learned volumes, whom notwithſtanding I will paſſe ouer vnnamed, that the reader may not deeme me ambitious in reciting the names of learned men. At this day that worthy man *Rodolphus Hoſpinianus* with whom I conuerſed in Zurich, (as I haue before ſaid) hath much illuſtrated this Citie with his manifolde bookes full of great learning. Howbeit I doe not by this praiſe of Zurich derogate from the learned men of mine owne country. For I am perſwaded that our two famous Vniuerſities of Oxford and Cambridge do yeeld as learned men as any in the world; but for the quantity (not the quality) of writing the Tigurines without doubt haue the ſuperioritie of our Engliſh men. To conclude this narration of Zurich: I attribute ſo much to this noble citie, that for ſweetneſſe of ſituation, and that wonderful exuberancy of all things whatſoeuer tending both to profite and pleaſure, I compare it at the leaſt euen with Mantua herſelfe, in Italy, whom before I haue ſo highly extolled, if not preferre it before the ſame: though indeed that be greater in compaſſe then this. For that is foure Italian miles about, but the circuite of this comprehendeth no more then halfe an

Heluetian mile, which is but two Engliſh miles and a halfe.

Thus much of Zurich.

HERE I haue thought good to adde to my deſcription of Zurich before I proceede any further with my obſeruations of my trauels, certaine Latine Epiſtles that I ſent to ſome of the learned men of the Citie; partly becauſe thou mayeſt read a briefe epitome in my firſt Epiſtle of my enſuing obſeruations betwixt that Citie and the farther end of Germany, where I was imbarked for England, and partly becauſe my friends that ſhall happen to reade my booke, may vnderſtand that it was my good fortune to enter into a league of friendſhip with ſome of the profound ſchollers of this worthy Citie; a thing that hath miniſtred no ſmall ioy and comfort vnto me. This firſt Epiſtle following is to that rare Linguiſt and famous traueller *Gaſpar Waſerus*. My ſuperſcription was this.

Clariſſimo viro

Domino GASPARO WASERO

Eximio Philologo, & politioris literaturæ in celeberrimâ Ciuitate Tigurinâ apud Heluetios Candidato, amico ſuo dilecto.

The Epiſtle it ſelfe is this.

DVbitabis arbitror (clariſſime vir celeberrimeque Muſarum antiſtes) aliquid ſiniſtri mihi accidiſſe in profectione meâ Germanicâ inter veſtram ciuitatem Tigurinam & patriammeam, quoniam in tanto iſto

iſto temporis interuallo ad te haud ſcripſerim, prout fidelitèr tibi promiſi. Veniam mihi des quæſo. Nam tot tantiſque negotiis diſtrictus fui ſtatim poſt appulſum [illegible] in patriâ, vt vix reſpirandi tempus mihi fuerit, ne dum ſcribendi otium. Quod ad peregrinationem meam Germanicam attinet poſt diſceſſum meum à Tiguro, iucundiſſima ſanè atque fauſtiſſima fuit tota illa profectio, & ſecundis ventis mare traieci, donec mihi contigit Angliæ

——— κάπνον ἀποθρώσκοντα ἰδέσθαι,

Vt *Homerus* de ſuo *Vlyſſe* canit, ac tandem exoptatiſſimum patrii mei ſoli littus auſpicatò appellere. Sed quando quidem tibi pollicitus ſum, ſi mihi contingeret in patriâ pedem figere, literas tibi ſcribere non tantùm ſignificantes gratitudinem meam ob tuam eximiam erga me beneuolentiam pari coniunctam humanitate (quam gratâ quâdam prædicatione ſemper prædicare ſoleo τοῖς φιλομούσοις atque eruditis meis amicis, & cuius gratiâ tibi ingentes gratias reddo ab intimis cordis mei receſſibus dimanantes) ſed etiam aliquem tibi guſtum præbentes mearum Germanicarum obſeruationum; ecce haſce craſsâ *Mineruâ* contextas obſeruatiunculas tibi mitto ὥσπερ ἐν τῇ ἐπιτομῇ, quoniam epiſtolaris iſta breuitas cogit me illas coangueſtare, & in multò ſuccinctius compendium reducere, quàm in meo ἀντιγράφῳ exemplari exaraui. Has vt æqui bonique conſulas, donec in publicum fuſiùs ſcriptum meum hodœporicum diuulgauerim poſt meas longinquas peregrinationes, Belgicam, Saxonicam, Danicam, Alemannicam, Suecicam, Poloniam, Hiſpanicam, alteram etiam Italicam, Siculam, Scoticam, Hibernicam, Germanicam, Ægyptiacam, ac denique Hieroſolymitanam (nam omnes iſtas regiones ſi non peragrare, ſaltem inuiſere θεῷ δόντος decreui) te impensè rogo.

A Badenâ igitur veſtrâ Heluetiçâ exordium ſumam. Ibi ſacellum quoddam prope baſilicam mortuorum

caluariis atque ossibus adeò refertam vidi, vt alterum Golgotha vocari non immeritò possit. Profectò

Obstupui, steterúntque comæ———

Quando primò infinitam illam congeriem animaduerti. Reor equidem die mundi nouissimo totam myriada animarum illa ossa resumpturam. Badenses illos superstitionibus Papisticis & idolatricis cultibus supra modum addictos obseruaui. Nam plurimas imagines ad idololatriam spectantes in basilicâ vidi. Hinderhouiæ, quæ exiguo interuallo distat à Badenâ lustraui vestras Helueticas thermas, quò magna populi multitudo à multis locis circumcircà partim τῆς διατριβῆς ἕνεκα, partim morborum curandorum causâ tunc confluebat. Particularia balnea non minus Sexaginta illic numeraui. Peculiare σύνταγμα de illorum virtute scripsisse celeberrimum illum tum medicum tum philosophum *Henricum Pantaleonem* Basilienſem retulit mihi quidam quem in balneo quodam sese lauantem vidi sacerdos. Sed de errore meo in viâ antequam in illa balnea incidere possem, scripsi in Epistolâ meâ ad Dominum *Hospinianum*, quam, si placuerit, legas. In Kiningsfeldiano Monasterio propè ciuitatem Brooke, quod iam pertinet ad Dominos *Bernenses*, obseruaui monumentum *Leopoldi* vltimi eius nominis Austriæ Ducis, qui multotiès Heluetios infestis armis oppugnauit, & in templi choro picturam suam vnà cum suis viginti septem proceribus graphicè depictam. Basileæ cultissimæ, splendidissimæ, atque munitissimæ ciuitati multa mihi apprimè arriserunt. Cathedralis Ecclesia diuæ *Mariæ* dedicata magnificentissima est, & microcosmo quodam insignium tum antiquorum tum neotericorum monumentorum egregiè ornata. Illic in penitiori quâdam ædè, scilicèt scholâ Theologicâ, familiaritèr versatus fui cum præstantissimo illo & Theologo & Philologo *Ioanne Iacobo Grynæo*, cuius eruditum commercium me valdè oblectauit. Suauissimus meherclè ac ἀπαθέστατος senex est in suis colloquiis, de quo meritò

ritò poteſt illud *Homericum* prædicari

τῷ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή

atque illud

Αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων.

Vbi etiam celeberrimum illum Theologum Baſilienſis Academiæ τὸν ἀστὲρ ἀρίζηλον (vt Pindaricis verbis vtar) *Amandum Polanum* à *Polenſdorf.* in ſcholâ Theologicâ prælegentem audiui. Nec non Dominum *Zuinggerum* ſummi illius Philoſophi *Theodori Zuinggeri* Baſilienſis filium, virum profectò elegantiſſimum, ac publicum Græcæ linguæ in illâ Academiâ profeſſorem vnam ex *Homeri* Iliadibus publicè interpretantem. *Munacii Planci* Lugduni fundatoris ſtatuam ligneam affabrè exſtructam, intra prætorii Baſilienſis atrium obſeruaui, cum pluribus aliis memorandis rebus quas illa inclyta ciuitas ſuppeditat. Argentina, quò aduectus eram à Baſileâ ſecundo Rheno, non parum ſolatii mihi præbuit. Turrim illam exquiſitiſſimam Cathedralis Eccleſiæ vnà cum famigerato illo horologio penè ad ſtuporem ſum admiratus. Vrbis ſitus, ædium tum publicarum tum priuatarum ſplendor atque elegantia ſenſus meos voluptate quadam nouâ titillauit. Badenæ inferiori, quæ ad Marchionem ipſius Principem pertinet, balnea adeò calida ſunt, vt vix illorum ſcaturientem aquam nudis manibus attrectare poſſem; aiunt *Aurelianum* Imperatorem horum fuiſſe inuentorem. Iſta ciuitas cum alterâ Badenâ religione conſentit, nimirùm Papiſticâ. Tamen princeps illorum, qui religionem profitetur reformatam, ſed à vobis Tigurinis atque nobis Anglis parùm diſcrepantem (etenim *Lutheranus* eſt) non reſidet hìc, ſed Turlaci. Vbi multâ quidem difficultate intra ciuitatis portas admiſſus fui. Sed nullis rationibus veniam ingrediendi Principis aulam impetrare potui. Tamen prænobilis quidam generoſus, qui fuit primarius aulæ ipſius Præfectus, perhumaniſſimè me tractauit. Inde Heidelbergam profectus ſum

Pala-

Palatinatus inferioris Metropolin atque florentiſſimam Academiam. Hìc Comitis Palatini ad Rhenum *Frederici* quarti qui religionem veſtram & noſtram amplectitur, auguſtiſſimum palatium non ſine difficultate quadam intromiſſus vidi, & in quadam cellâ vinariâ vas quoddam vinarium ſtupendæ ac portento ſæ capacitatis, ad cuius ſummitatem ligneâ ſcalâ aſcendebam. Locupletiſſimæ illius Bibliothecæ, quæ extructa eſt in quadam parte primariæ Eccleſiæ dedicatæ S. Spiritui, tam copioſâ ſupellectile librorum & impreſſorum & manuſcriptorum admiraculum vſque inſtructæ, mihi copiam fecit Principis Bibliothecarius eximius ille politioris literaturæ Candidatus *Ianus Gruterus*. Sed repentinus duorum adoleſcentulorum Principum Anhaltinorum ingreſſus me impediebat, quò minus bibliothecam ex voto luſtrarem. Poſtquam deliciis Heidelbergæ oculos atque animum ſatis pauiſſem, Spiram illam Imperialem per deſerta remorum me contuli. Hic collegium Ieſuitarum adii, cum quibus ἀψιμαχίαν ſeu velitationem quandam habui, quoniam *Munſteri* Coſmographiam, cuius Spirenſem deſcriptionem in ipſorum bibliothecâ legi, malignè deprauârunt; expungentes nonnullos locos, hoc ſcilicèt prætextu, quoniam aduerſus fidem Catholicæ Romanæ Eccleſiæ faciebant. Salutationem diui *Bernardi* Abbatis Clareuallenſis ad beatam virginem *Mariam* in baſilicâ huius vrbis obſeruaui æneis literis in tribus rotundis marmoribus inciſam, O clemens *Maria*, ô pia *Maria*, ô dulcis *Maria*. Iſta verba illum loquutum fuiſſe ad lapideam imaginem ipſius ſtantem ad dextram introitus Chori aſſerunt Spirenſes Papiſtæ, ac tum imaginem edidiſſe vocem; *Bernardum* autem hiſce verbis illum increpaſſe: Dominatio tua ſui ipſius oblita eſt. Non decet enim fœminam loqui in congregatione. Multa prætereà alia notatu digniſſima hìc vidi. Hinc mihi Wormaciam contendenti, inter ambulandum

in

in viâ publicâ casus quidam infaustus infestusque contigit. Nam fortè ex tritâ semitâ in vineam quandam ad carpendos paucos vuarum racemos deflectens, quibus sitim meam merendæ tempore restinguerem, quia tam liberè ac impunè me illic id facturum speraui, quod anteà in nonnullis Longobardiæ vinetis factitaui; repentè à quodam rustico bipennifero apprehensus eram, qui subitaneo suo incursu metum sanè non vulgarem mihi, vtpotè inermi, incussit. Detraxit enim capiti meo, petasum, atque Alemannicis suis verbis, quæ ego prorsus ignorabam, minas mihi intentauit. At ego inscius idiomatis sui, æquè ac Βάτραχος Σερίφιος, obmutui. Tandem verò interuentu quorundam qui Latinos meos sermones intellexerunt, & pro me ad illum Germanicè interpretati sunt, ac mollibus suis dictis ferocientes ipsius spiritus placârunt, his ita composita est, vt minuto precio galerum redimerem. Wormaciæ totam istam historiolam quibusdam Euangelicis ministris, & aliis facetis congerronibus narraui, qui ex illâ relatione in effusissimos cachinnos soluti erant. Ciuitas ista Wormacienſis non mediocritèr mihi adblandita fuit. Quadrata turris Basilicæ S. *Petri* è longinquo conspicua, superba ædificia, præcipuè Episcopale propè Ecclesiam extrinsecus insignibus gentilitiis, & picturis duodecem Sibyllarum, quibus particularia illarum vaticinia de Christo subscribuntur; Prætorium in cuius frontispicio *Fredericus* tertius Imperator depingitur, ampla fora, spatiosæ plateæ, firmi muri fossis circumfusi, propugnacula, omnia denique voluptatis materiam peregrinis præbent. A Wormaciâ per Openheimiam in latere montis instar Ierusalem sitam, Moguntiam perrexi Electoris Archiepiscopi dignitate, & typographiæ tot ingenuarum artium fœcundæ matris inuento celebrem. Hìc in Iebusitas rursùs siue illos Romani Pontificis Hierarchiæ Ianissarios, & ὑπερασπίστας Ignatianæ colluuiei fratres incidi, cumque *Nicolao Serrario*

Serrario eorum Patriarchâ, qui tam virulentis conuitiis in *Lutherum* (edito quodam de *Lutheri* magiſtro libro) debacchatus eſt, congreſſus ſum. Compluribus vetuſtis monumentis tam ſacris quàm profanis Moguntia abundat. Inter cætera propè Monaſterium Benedictinorum in quodam edito colle vineis conſito obſeruaui lapideum Coloſſum Druſi priuigni Octauiani *Cæſaris*, ingentem ſanè molem, à formâ glandis Germanicè *Aichelſtein* appellatam. Hìc Druſum cum Germanis dimicaſſe, ac poſt inſignem victoriam de eis reportatam, glorioſum trophæum eum erexiſſe perhibent. Hinc per Rheni & Mœni confluentem nauigio Francofurtum aduectus eram, vbi nundinis illis autumnalibus totius Europæ celeberrimis interfui, multoſque meos conterraneos ad ſummum meum gaudium vidi. Populorum diuerſorum, præſertìm prædiuitum mercatorum, ex plurimis Chriſtianiſmi partibus, non tantùm ex omnibus ferè opulentiſsimis Germaniæ veſtræ vrbibus, ſed etiam ex Italiâ, Galliâ, Daniâ, Angliâ noſtrâ, Poloniâ, Scotiâ, &c. confertìm huc confluentium ingentem concurſum hìc ſum conſpicatus.

* *Non, mihi ſi linguæ centum ſint, oráque centum,*

Infinitas harum nundinarum diuitias narrando percenſere poſſum. In bibliopolarum plateâ admirandam omnigenorum librorum copiam animaduerti, & inter reliquos elegantiſimam tuam orationem in obitum immortali memoriâ digni veſtræ Tigurinæ Eccleſiæ ſummi Antiſtitis *Ioannis Gulielmi Stuckij*. A Francofurto terreſtri itinere Moguntiam redij, & indè exiguâ cymbâ Rhenum vſque ad Coloniam Agrippinam ſulcaui. In iſto ſpatio multas præclaras ciuitates atque oppida in vtrâque Rheni ripâ elegantiſimè ſita præteriui. Colonia iſta magnificentiſſima atque frequentiſſima ciuitas eſt ommium quas in

* Æneï. 6.

Ger-

Germaniâ vidi, & ſitum amœniſſimum habet. Nihil non ſplendidum & nitidum hìc: tantùm fæce & ſordibus Pontificiarum ſuperſtitionum toto contaminatur. Multas egregias & non contemnen das antiquitates hìc perluſtraui. Integram hiſtoriam trium Regum, quorum ſepulchrum adeò oſtantant Colonienſes, ex typographicâ quâdam tabulâ extra ſacrarium appenſâ (in quo fertur illorum oſſa recondi) excripſi. Sed totam illam narrationem nugatorium commentum eſſe plurimi Orthodoxi cenſent. Sancti *Gereonis* templum viſitaui, vbi oſſa Thebæorum atque Maurotum Martyrum reponuntur; Sanctæ etiam *Vrſulæ* meæ conterraneæ templum. Hìc magna multitudo oſſium & craniorum aſſeruatur, quæ thecis vel operculis byſſinis ac bombycinis aureis ſtellulis diſtinctis cooperiuntur. Coloniâ relictâ liquidam viam Rhenanam per Cliuenſem ditionem, Geldriam, & Hollandiam ſemper tenui, in multis inclytis vrbibus, Noui omago, Gorcomo, Dordraco pernoctans. A Dordracenâ illâ vrbe Virginali (tali enim epitheto ciues illam inſigniunt, partìm quòd ſemper inuicta ſteterit, partìm etiam quòd Vſrgo illam fundauerit) & clariſſimo Emporio Euripum vſque ad Armurum primum Zelandiæ oppidum tranaui, à quo per Middleburgum Zelandiæ Metropolin Fliſhingam deueni, quæ peregrinationis meæ Germanicæ extimus erat terminus. Hinc plenis carbaſis per cærulcum elementum vectus Londinum appuli, vbi paucos dies inter amicos meos, (qui obuijs vlnis me poſt longos terræ mariſque labores amplexi ſunt,) corporis & animi reficiendi causâ commoratus, tandèm in exoptatiſſimam patriam meam in Comitatu Somerſetenſi, qui iacet in occidentali Angliæ parte, lætabundus perueni. Hic fuit vltima periodus longinquæ meæ peregrinationis quæ à Venetiis ad patrios lares millenis viginti quinque milliariis Anglicis conſtabat.

Habes

Habes iam (Ornatiſsime Vir) συντόμως deſcriptam meam Germanicam itinerationem à veſtro Tiguro. Sed hoc cenſeas velim nullam Germanicam ciuitatem maiore ſolatio ac voluptate me affeciſſe quàm veſtram. Nam omnia illic adeò mihi arriſere, vt copioſiorem illius deſcriptionem in meo ὁδοιπορικῷ libro quàm vllius alterius Germanicæ vrbis (exceptis tantùm Baſileâ, Heidelbergâ, Spirâ, & Colonià) fecerim. Armamentarium veſtrum omnimodo apparatu bellico inſtructum, antiquis Aquilis & vexillis Romanorum neruiceis clypeis, oblongis atque ancipitibus armatis, gladio *Gulielmi Tell* Suitenſis confœderationis veſtræ Helueticæ authore, excuſſo Præfectorum veſtratium externorum iugo, qui immani ac planè barbaricâ in ciuitates veſtras tyrannide graſſati ſunt, variiſque alijs inſignibus antiquitatibus ſummè decoratum, & exquiſitiſsimo decentiſsimoque ordine exceptum, hyperbolicis ad multos meos conterraneos præconijs extuli. Nec non elegantem ciuitatis ſitum, amœnum Limaci interfluxum, nitida templa, turrita ac pinnata mœnia profundis vallis circumcincta, firmiſsima propugnacula, pulchras plateas, elegantia ædificia, excellentem veſtram ariſtocraticam politiam, ſummam in exteros humanitatem, maximam rerum omnium tum ad vtilitatem tum ad voluptatem conducentium exuberantiam, nihil non ſummis laudibus ad ſydera euexi. Veſtra denique ciuitati tantum tribui, vt paradiſum deliciarum, fertiliſsimum ingeniorum totius Germaniæ ſeminarium, & ipſiſsimum Muſarum domicilium non immeritò appellauerim. Vnum tantùm hoc vobis deeſſe affirmaui, nimirùm cohoneſtationem virorum Tigurinorum tam Martis quam Muſarum ornamentis illuſtrium ſtatuis, Mauſoleis, & honorarijs virtutum eorum epitaphijs atque elogijs, quæ vbique in omnibus cæteris Germaniæ ciuitatibus obſeruaui, præcipuè verò Baſileæ, Heidelbergæ, Spiræ, ac Moguntiæ. Sed omnia hæc

vnà

vnà cum Gallicis, Italicis, & Rheticis obſeruationibus quas iamdudum collegi, & Hiſpanicis, Polonicis, Danicis, Saxonicis, Turcicis, quas poſthàc (Chriſto duce) collecturus ſum, tandem diuini numinis auſpiciis in vnum corpus redacta, copioſè explicata, ac certo quodam ordine ac methodo digeſta, & typis excuſa videbis. Intereà impolitis hiſce lineis extremam coronidem imponens, te oro atque obteſtor, in amicorum tuorum album referre digneris tibi addictiſsimum (etſi

Sit penitùs toto diuiſus ab orbe Britannus)

Thomam Coryatum *Odcombienſem*.

Londini pridie Calendas Auguſti : Anno Regis Θεανθρώπου 1609.

To the ſame alſo I wrote this poore Greek Epiſtle.

Καὶ ταύτας ὀλίγας γραμμὰς Ἑλληνικὰς ἀναγνῶναι (Ἀνὴρ ἀξιώτατε καὶ φιλομουσότατε) σοῦ δέομαι. καίτοι γὰρ ἀπαιδευσίας καὶ ἀπειροκαλίας γέμουσι, ἀλλ᾽ ὅμως τῆς ἐμῆς πρὸς σὲ εἰλικρινεστάτης εὐνοίας τεκμήρια οὐκ ἀφανῆ τυγχάνουσιν οὖσαι. ὄντως ἐμαυτὸν εὐδαιμονίζω, ὅτι ἐμοὶ ἐν ὑπερθαλασσίαις χώραις τῆς περισπουδάστου σῆς φιλίας τυχεῖν συνέβη, τῆς πολὺ μᾶλλον ἐμὲ εὐφρανούσης ἢ ἄλλη τις ἡδονὴ ἧς ἀπέλαυσ᾽ ἐν ταῖς ὁδοιπορίαις ἐμαῖς. ὅτι δὲ κατὰ τὸν Δημοσθένη, τὸ φυλάξαι τἀγαθὸν τοῦ κτήσασθαι πολλῷ χαλεπώτερον εἶναι δοκεῖ, τῆς φρονήσεως σημεῖον ἡγοῦμαι τὴν σὴν φιλίαν κτησάμενον παντὶ τρόπῳ πειρᾶσθαι αὐτὴν φυλάξαι. μηδένα δὲ λόγον βελτίω πρὸς τοῦτ᾽ ἐξευρίσκειν οἷός τ᾽ ἦν, ἢ ἐπιστολὴν σοὶ πέμπων, γνοὺς ἐπιστολὰς εἶναι οἱονεὶ ὀργανικάς αἰτίας, δι᾽ ἃς εἰώθαμεν ὡς τὰ πολλὰ τὰς φιλίας βεβαιοῦν. ἵνα δὲ αὕτη ἡ φιλία παρ᾽ ἡμῖν ἀλλήλοις αὐξηθῇ, τοῦτο σοὶ εὔχομαι (τῶν Μουσῶν λαμπρότατον κλέος) ὥστε ἀντιπέμπειν ἐμοὶ τὰ γράμματα ἐκ τοῦ τείχους, ὧνπερ οὐδὲν μοι χαριέστερον ἢ ποθεινότερον συμβαίη. τὸ δὲ μακρὸν τόπου διάστημα οὐδέν ἐστιν ἐμπόδισμα πρός τοῦτο. ῥᾳδίως γὰρ δύνῃ ἀποστέλλειν αὐτὰ πρὸς Ἀγγλίαν ἀπὸ τοῦ Φραγκοφόρτου τῷ τῶν πολυθρυλλήτων ἐκείνων ἀγορῶν καιρῷ. ἐὰν ταύτης τῆς φιλανθρωπίας ἐμὲ ἀξιώσῃς, δήπου ἀλύτῳ τῆς φιλίας συνδέσμῳ ἐμὲ σοὶ ἀεὶ συσφίγξεις. ἔῤῥωσο ὁ τῆς παιδείας φωστὴρ, ἕως ἂν πάλιν ἴδω σὲ, ὃ μοὶ συμβήσεσθαι ἐλπίζω ἐν τῷ ἐρχομένῳ θέρει. δέομαί σου προσειπεῖν παρ᾽ ἐμοῦ ἐκεῖνον εὐγενῆ Τιγουρῖνον Κύριον Ὅρτμαννον Ἀιστέλερον, ὃς φιλανθρωπότατα μοῦ ἐχρήσατο αὐτῷ ἀντὶ τῆς ἑαυτοῦ εἰς ἐμὲ φιλανθρωπίας χάριν ὡς οἷόν τε μεγίστην ἀποδίδωμι.

Εὐμενέστατος σοῦ φίλος, σοὶ ἀεὶ ἕως τῆς τελευτῆς συνεσφιγμένος

Θωμᾶς Κοριατὸς Ἄγγλος ὁ ἐκ τῆς Ὀδκομβίας.

Λονδινόθεν πρώτῃ ἱσταμένου Σκιροφοριῶνος τῷ ἔτει μετὰ τὴν ἐνσάρκωσιν Σωτῆρος τοῦ κόσμου χιλιοστῷ ἑξακοσιοστῷ ἐνάτῳ.

Having

Having about ſome three quarters of a year ſince receiued an anſwer from this learned man, I haue thought it not amiſſe to inſert it into this place, as an argument of his loue vnto me; but I will not expreſſe his ſuperſcription, as I haue done thoſe of the Epiſtles that I I wrote vnto all my foure learned friends of this Citie of Zurich, becauſe he aſcribeth ſuch titles vnto me, as I neuer did, nor ſhall deſerue in my life.

The Epiſtle itſelf is this.

S. P. D.

LIteræ tuæ (Doctiſsime Vir) quas ex vltimis nundinis autumnalibus ad me dediſti, mihi redditæ, & longè gratiſsimæ fuerunt multis nominibus. Nam, præter iter tuum, quod graphicè & luculentèr admodum deſcripſiſti, clarè ex eis perſpexi eximiam tuam benevolentiam, quâ me licèt abſentem, et longigiſsimè à vobis diſsitum egregiè ſanè proſequeris, et ad eam perpetuandam proporrò te quaſi deuincis. Quæ cauſa eſt, cur non noluerim iſthoc Epiſtolium tibi reponere, et eandem tibi de me quoque polliceri. Iter egregium profectò eſt, quod abeo tempore, ex quo à me diſceſsiſti, felicitèr Dei gratiâ confeciſti: et optandum eſſet, vt multi tui ſimiles extârent, qui non tranſcurrendo tantùm corpora aſpicerent, ſed introſpicerent etiam animos, rerum momenta, non margines aut ſuperficies. Tum maior profecto hominum politicorum et prudentum, quibus etiam in Eccleſiâ habemus opus, ſine dubio extaret numerus. Hoc ſi diligentiori curæ mihi fuiſſet in Angliâ, Scotiâ, Hiberniâ, Belgio, Galliâ, Germaniâ, Italâ, et alibi, quum prouincias illas florentiſsimas peragrarem, paulò meliùs res ſe meæ haberent. Præclarè igitur tu, qui omnia iſto quàm diligentiſsimè obſeruare, ſcrutari, connotare voluiſti. Etenim meminiſſe tandem hæc tanta iuuabit.

De

De rerum ſtatu noſtrarum pauca habeo ad te ſcribere. Rex Galliæ recèns in Heluetiis conſcribi curauit ſex millia peditum; quæ ad redigendos ducatus Iuliacenſem, Cliuenſem & Montenſem in poteſtatem Principum Brandeburgenſis & Palatini, in Galliam hìnc proficiſcentur. Quòd ſi Sereniſſimus Rex veſter, (vti facturum credunt & optant omnes boni) ſua quoque coniungat auxilia, magnam ſanè iacturam faciet Antichriſtus. Apologiam eius cum præfatione monitoriâ refutatam eſſe à Bellarmino, haud dubiè jam cognoviſti. Rogerit is Cramben Pontificiam millies à noſtris refutatam magnâ ſuâ igno miniâ. Veſtrûm iam eſt Regis veſtri cauſam contra Laniſtam iſtum Purpuratum in manus ſumere, & maſculè propugnare; prout per Dei gratiam virorum generoſiſſimorum & in hac palæſtrâ exercitatiſſimorum apud vos ingens eſt copia. Deus optimus maximus veſtris laboribus prolixè benedicat; cuius clientelæ, ſeu λιμὶν ἀσφαλείᾳτω, te commendo corditùs mi *Thoma* optime, & amiciſſime. Tiguri 16 Mart. 1610

Tui ſtudioſiſſimus Gaſpar Weſerus,

Profeſſor ſanctarum linguarum in ſchola Tigurinâ.

This Epiſtle following is to M. Rodolphus Hoſpinianus, a learned Preacher and writer of controuerſies of the Citie of Zurich. The ſuperſcription whereof is this.

Reuerendiſſimo viro Domino Rodolpho Hoſpiniano *præſtantiſſimo theologo, vigilantiſsimoque animarum paſtori in inclytâ ciuitate Tiguinâ Helueticorum vrbium Metropoli.*

The Epiſtle it ſelfe is this.

ETSI non vt hominem perfrictæ frontis, audacis tamen genii ſeu ingenii fortaſſe (Vir Clariſſime) me redargueris, quòd ad te auſim ſcribere, et Mu-

ſas tuas ſeueriores hiſce intempeſtiuis lineis interpellare. Condones quæſo meæ audaciæ. Nam talem opinionem tuæ humanitatis ac egregii candoris imbibi, quippè quòd familiariſſimo tuo commercio in ædibus tuis Tiguri me dignatus fueris, vt non omninò ingratas tibi iſtas literas fore mihi penitùs perſuaſerim, præſertim cum proficiſcantur à grato animo gratias tibi ſingulares reddente ob tuam ſummam erga me beneuolentiam, quam ſatis abundè demonſtaſti, quando illum eruditum, ſuauitèr moratum, ac lætæ indolis iuuenem *Marcum Buele um* mihi vt comitem conciliaſti toto illo tempore quod contriui in veſtrâ ciuitate. Iuuenis ille, cui plurimis nominibus me deuinctiſſimum ingenuè agnoſco, idoneus & index & dux mihi fuit. Nam inſignitèr mihi gratificatus eſt tum indicando mihi precipuas maxin âque obſeruatione digniſſimas res, quas veſtra ſuppeditauit ciuitas, vt templa, arces, propugnacula, ſcholas, celeberrimum veſtrum armamentarium omni munitionum genere ac παντοπλία inſtructum, nihil viſu dignum omittens: tum etiam ducendo vèl potius deducendo me in viâ meâ Badenam verſus, & quandò nobis mutuò valediximus, vim lachrymarum (ô tenellum et liquidum cor) profundendo. Eius humanitati atque τῇ ἀναμνήσει omninò tribuo, quòd tam copioſam hiſtoriolam veſtræ ciuitatis ſcripſerim. Multò enim pleniorem narrationem feci in meo ὁδοιπορικῷ Tiguri ac rerum Tigurinarum, quàm vilius aliæ ciuitatis in Germania, exceptis duntaxàt quatuor, Baſileâ, Heidelberga, Spirâ, et Coloniâ. Parui (reuerende vir) tuo conſilio vnâ quadam re. Nam ſi memineris, conſuluiſti mihi digredi parùm ex viâ ad videndum balnea propè Badenam veſtram Helueticam. Sed in multis profectò diuerticulis et ignotis callibus erraui, antequam illa inuenire potuerim, hâc præcipuè de causâ, quoniam inſcius veſtræ linguæ non potui Germanicè percontari viam. Tantùm hac phraſi vti ſolitus

lius eram. *Iler iſt das der raight ſtroze auf balnea.* Sed Germani, præcipuè ruſtici illi *Corydones* quibus obuiam dedi, exiſtimantes præ rudi meâ atque imperitâ verborum Teutonicorum pronuntiatione me peregrinum fuiſſe, et veſtræ linguæ ignarum, mihi interroganti ſemper annuerunt, et geſtibus quibuſdam ſubobſcuris viam in quâ progrederer, mihi indigitârunt, ſed non viam ad balnea. Non enim intellexerunt quid ſibi vellet meum verbum Balnea. Tandem poſt multam deambulationem Kiningsfeldianum Monaſterium veni, vbi à quodam docto iuuene, qui linguam Latinam mediocritèr calluit, ſciſcitatus ſum vbi eſſent balnea Badenſia. Reſpondit, me illa præteriiſſe, et à tergo reliquiſſe per totum Germanicum milliarium. Quare efflagitationum mearum inſtantiâ illam et oraui et exoraui, vt ad balnea me comitaretur. Quod humanitatis officium beneuolentiſsimè mihi præſtitit, atque ita poſt multos errores balnea illa luſtrare & eorum virtutem explorare mihi contigit. Iuuenis ille quoniam eandem quam ego religionem profeſſus eſt, familiari ſua ſocietate, & blandis facetiis me valdè recreauit. Inde profectus ſum Brookam, Rheinfeldiam, vbi iterùm lenitèr ac amœnè labentem veſtrum Limacum obſeruaui, ac tandem Baſileam. Hìc genialitèr biduum contriui verſando cum plurimis egregiis viris, Muſarum & rei literariæ candidatis. Sed recenſere tibi omnes meas Germanicas obſeruationes, quas in illis inclytis ciuitatibus curioſiùs collegi, eſſet tum prolixum tum ſuperfluum, præcipuè quoniam in Epiſtolâ meâ ad celeberrimum illum Dominum *Gaſperum Waſerum* conciuem tuum, quâ fieri potuit maximâ breuitate illa omnia ſuccinctè attigi, quam (ſi tibi viſum fuerit) legas. Amicos illos tuos, quos vt à rè ſalutarem me orauit, viros reuerendiſſimos, atque egregiis virtutum & eruditionis non vulgaris

laudibus excultiſſimos, Academiæ Oxonienſis fulgidiſsima luminaria, Dominum Doctorem *Hollandum* regium Theologiæ apud Oxonienſes profeſſorem, & Dominum Doctorem *Riuium* noui Collegii ibidem Gardianum (vt vulgo vocant, Anglicè *the Warden*) haud quaquam vidi, ex quo domum redii. Sed ſalutem tuam illis tranſmiſi per conterraneum tuum Dominum *Gaſparum Thomannum* Tigurinum, qui multos annos Oxonii literis operam dedit. Cum illo familiaritatem nuper iniui. Nam literas illi à patre ſuo viro honeſtiſsimo ſanè (vt mihi videtur) & pientiſsimo tradidi, cui gratias quæſo maximas des meo nomine, quòd me Tiguri humaniſsimè tractauerit. Quinetiam hoc oro te, vt illi ſignifices, filium ſuum aduerſâ fortunâ apud nos vti; nam tantâ inopiâ & paupertate laborat, vt συμπάθειαν quandam in me commoueret, vtque vicem eius maximè dolerem. Proinde ſicuti ego illi conſului vt in patriam rediret, vbi cum parentibus, propinquis, & neceſſariis reliquum ætatis conterat, præcipuè quum patria ſua eruditiſſimis viris abundet, quorum ſocietas illi tum adiumento in conficiendo doctrinæ ſuæ ſtudio, & leuamento in ſubleuandâ ſuâ egeſtate futura ſit; ſic etiam pater ipſius φιλοσοφίαν ſuam declarabit, & paterni erga illum amoris ſpecimen egregium edet, ſi literas ad illum ſcripſerit, quibus eum ad penates ſuos Tigurinos reuocet, quò tandem aliquandò poſt diuturnum iſtud quaſi voluntarium exilium ex dulci ſuâ patriâ ſibi in canicie ſuâ adminiculum, & veluti idoneum ad ſenectutem ſuam ſuſſulciendam baculum ſit. Tum patris tum patriæ ſuæ causâ opto ei ex animo magis ſecundam fortunam quàm apud nos fruitur. Nam patriam ipsius tanto amore amplector, vt (ſi Deus mihi vitam prorogauerit) in proximâ meâ Germanicâ profectione totam veſtram Heluetiam perluſtrare decreuerim, præcipuè tredecem veſtros Cantones, Tigurum & Baſileam iterum, Bernam, Scafuſium, Solodurum,

lodurum, Lucernam, Friburgum, Swiciam, Vraniam, Syluaniam, Tugium, Glaream, & Abbatis cellam. Sed quò tandem excurrit vel expatiatur calamus meus? ignoſcas quæſo prolixitati meæ (digniſsime vir) nam tuâ humanitate fretus (quam re ipsâ non ita pridem expertus ſum) calamo meo nimis laxas habenas dedi, quas iam reſtringere expedit, ne tibi in pulcherrimo tuo Theologico ſtudio impigrè currenti iſta leuiculi παράργα ſint impedimento, quò minus ad extremam curriculi metam peruenias. Promiſit mihi (egregie vir) ingenuus ille iuuenis *Marcus Buclerus* ſe ſollicitaturum te vt mihi reſcribas, ſi priùs ad te ſcriberem. Quo me fauore ſi dignatus fueris, vſque ad extremum vitæ halitum obſtringes

Tibi deditiſſimum, tuæque doctrinæ haud minimum præconem

Thomam Coryatum *Odcombienſem.*

Londini pridie Calen. Auguſt. Anno 1609.

The third Epiſtle I ſent to M. *Henry Bullinger* aforeſaid, the ſuperſcription is this.

Viro ornatiſſimo amico ſuo Henrico Bullingero, *celeberrimi illius viri* Henrici Bullingeri *ſummi Tigurinæ vrbis quondam antiſtitis nepoti, eruditiſſimo ac vigilantiſſimo apud Tigurinos in Heluetiâ Eccleſiaſtæ.*

The Epiſtle it ſelfe is this.

OVIA inter reliquos meos Tigurinos amicos non vltimum locum tenes (clariſſime chariſſimeque mi *Bullingere)* à me paucis compellandus & ſalutandus es. Ne ſi intellexeris me ad Dominum *Hoſpinianum* & Dominum *Waſerum* literas dediſſe, teque omiſiſſe, ingratitudinis notam mihi inuras, quum tam beneuolè, tam humaniter, tam comitèr multò ſuprà tum expectationem tum meritum meum domi tuæ Tiguri vltimo autumno me tractaueris. Nam tam

 benigno

benigno ac dulci alloquio me ignotum ac peregrinum in ædibus tuis dignari, manifeſtum liberalis animi argumentum fuit; ſed in bibliothecam tuam, in illud tam variè copioſeque inſtructum Muſæum (quod multò maius erat) me introducere, librorum tuorum elegantiſſimorum copiam mihi facere, aui tui beatæ memoriæ manuſcripta volumina oſtendere, humanitatis tuæ ſingularis vt inſigne indicium & prædicaui meis doctis conterraneis, nonnullis aulicis viris, celeberrimarum Academiarum noſtrarum alumnis, & equeſtris ordinis generoſis; & prædicare non ſuperſedebo,

* *Dum memor ipſe mei, dum ſpiritus hos reget artus.*

Proinde facere non potui quin paucis hiſce lineis te ſalutem, partìm vt turpem ingratitudinis labem ſubterfugiam; partìm etiam vt amicitia noſtra firmiùs coaleſcat, quod ſummoperè expeto.

Antequam vidi Muſæum tuum, tum fando accepi, tum in duobus probatis authoribus legi, *Ioannem Caſam* Epiſcopum Beneuentanum in Italiâ de Sodomiæ laudibus libellum conſcripſiſſe. Authores illi apud quos illius ſit mentio, ſunt iſti, *Ioannes Iuellus* ille noſter Phœnix Anglicus, Epiſcopus Sariſburienſis, in ſuâ elegantiſſimâ doctiſſimâque Eccleſiæ Anglicanæ Apologiâ, & clariſſimus ille tuus conterraneus *Conradus Geſnerus* in ſuâ Bibliothecâ, qui hiſce verbis illum librum memorat. Impuriſsimus hic nebulo edidit poemata quædam Italica, in publicum Venetiis excuſa, in quibus (proh ſcelus) Sodomiam laudibus extollit. Iſtorum authenticorum ſcriptorum authoritate nixus, ſæpiuſculè Papicolis in Angliâ & alibi retuli quendam Papiſticum Epiſcopum Italicum tam ſpurcum librum ſcripſiſſe, eumque typis imprimendum curaſſe, vt nullus noſtræ reformatæ religionis profeſſor vel audire illum patientèr ferret,

* *Virg. Æneï.*

ne

ne dum talem conſcriberet. Refragati mihi ſunt Papiſtæ de iſto libro verba facienti, & tam pertinaciter affirmarunt nullum eiuſmodi librum à Caſa fuiſſe ſcriptum, vt aliquantum dubitauerim vtrum verum eſſet quod de illo libro memoriæ prodiderunt grauiſſimi iſti authores. Sed quum iam tandem hiſce oculis illum intueri in tuo Muſæo mihi contigerit, non video cur execrandam illius conſceleratiſſimi Epiſcopi ſpurcitiam excuſent Pontificii. Etſi autem ille immundiſſimus liber ſit dignus qui aut Thetidi, aut Veneris tradatur marito (vt elegantèr politiſsimus ille *Politianus* loquitur de *Homero* à ſe tranſlato in quâdam Epiſtolâ ad *Iacobum* Cardinalem Papienſem) tamen tibi conſulerem reſeruare potiùs in Bibliothecâ tuâ illud deteſtandum monumentum ad perpetuum Papiſticæ immundiciei dedecus & infamiam.

O vos terque quaterque beatos Tigurinos, qui per totum penè Chriſtianum orbem, præcipuè religionem reformatam & verè Chriſtianam profitentem, pro fidei veſtræ puritate, aſsiduâ & indefeſsâ in ſcribendo induſtriâ, ſingulari & incomparabili doctrinâ, & eximia pietate, ſuprà reliquos, etiam in extremis oris plagiſque totius Chriſtianiſmi celebramini. Ita enim Deus veſtræ ciuitati et incolis benedixit, vt nulla ſit Chriſtianiſmi pars tam longè diſsita, quò non nominis veſtri celebritas peruaſerit, præſertìm ex quo puriorem Euangelij doctrinam amplexi eſtis. Nam tempore illo tenebrarum, quo craſsis illis ſuperſtitionibus et idolomaniâ Papiſticâ immerſi eſſtis, non memini vel vnum clarum virum veſtram ciuitatem peperiſſe. Sed ex quo Papiſmo nuncium remiſiſtis, et repurgatam doctrinam filij Dei, ſacroſanctum eius Euangelium in cordibus veſtris plantaſtis, prædicaſtis, in circumiacentibus regionibus diſſeminaſtis, et tam vocibus quàm accuratiſsimis veſtris ſcriptis eam propugnaſtis, Deus bone quot ſtrenui et heroici Ieſu Chriſti athletæ, quot imperterriti

veritatis

veritatis Euangelicæ πρόμαχοι Tiguri exorti ſunt, qui pro orthodoxâ et veteri Catholicâ doctrinâ verè Apoſtolicâ, verè Chriſtianâ contra mentitum Romanæ Eccleſiæ Catholiciſmum, & commentitium Papalis tyrannidis primatum calamis ſuis, & ſpiritualibus gladijs pugnantes, ſibi & patriæ ſuæ immortalem gloriam nullâ temporis iniuriâ intermoriturum pepererunt? nam tot egregios verbi diuini aſſertores contra nouitias & ſpurias Cacolycæ Romanæ Synagogæ traditiones apud vos intra octoginta annorum ſpatium natos arbitror, quot nullam aliam totius Chriſtianiſmi Academiam vix peperiſſe reor. Vt autem cæteros Tigurinos Doctores taceam, *Henricus Bullingerus* auus tuus piæ memoriæ inſtar omnium erit, qui doctrinam ſinceriorem Ieſu Chriſti puriſſimè ut θεόπνευς & θεοδίδακτος Doctor & docuit, & promouit ad inſignem Chriſtianæ reipub. vtilitatem, & elaboratiſſimis ſuis lucubrationibus veſtram ciuitatem, non minùs quàm Smyrnam ſuam *Homerus*, aut Mantuam *Virgilius* maximè nobilitauit; cuius libris Theologicis, præſertim Decadibus ſuis tantum authoritatis tribuimus nos Angli, quantum Sybyllinis oraculis antiqui Romani; vſque adeò vt publicè in Eccleſijs noſtris eas aſſeruari authoritate Regiâ mandatum ſit, quò plebeij homines ijs concionibus in ſacroſanctis Chriſtianæ fidei myſterijs faciliùs informentur. Hunc ſi imiteris (doctiſſimè mi *Bullingere)* huius veſtigijs ſi inhæreſcas, & tam vitæ integritate quàm doctrinæ puritate ſi illius genium exprimas (quod te ſummis conatibus facere accepi) verè te auiſſare dicam. Quod vt facias, nos Angli (qui aui tui ſanctiſſimam memoriam veneramur) præcipuè ego, qui tecum aliquam ſaltem externam ſi non intimam amicitiam contraxi, ardentibus votis exoptamus.

Macte igitur virtute tua, ſic itur ad aſtra

(Egregie

(Egregie vir,) & istam quam nactus es Spartam orna, hoc est, istam sacram facultatem Theologicam quam suscepisti, excole, vt tandem consummatissimus Theologus & Ecclesiæ Christi fulgida lampas, sicut Luna inter minores Stellas, euadas. Vale doctissime mi *Bullingere*, & hunc ahimulum meum verè & ἀψευδῶς tui amantem vt redames te instantèr oro.

Tui studiosissimus
Thomas Coryatus Odcombiensis.
Londini Prinie Calendas Augusti, Anno 1609.

The fourth and last Epistle I sent to my friend Marcvs Bvelervs aboue named. The superscription is this.

Egregiæ indolis & optimæ spei iuueni Marco Buelero *Musarum alumno, ac benè merito suo amico, Tiguri Primariæ Heluetiæ Ciuitatis rei literariæ & bonis artibus operam danti.*

The Epistle it selfe.

TANDEM aliquando (clarissime mi *Buelere*) post longas moras hasce literas tibi mitto, non sine dolore profectò ablatam fuisse mihi ad te scribendi opportunitatem toto isto tempore ex quo patriam meam appuli; præpedîtus nimirùm magnâ negotiorum mole, quæ statim post meum in patriæ fines ingressum me vndique circumuallârunt. Sed præstat serò scribere quàm non omninò. Non possum satis amplas gratias tibi reddere (mi *Buelere*) ob tuam insignem humanitatem vltimo autumno Tiguri mihi præstitam, quam quoàd vixero gratâ atque tenaci memoriâ complectar, &, si in Heluetiâ aliquod tempus conterere mihi iterum contigerit (quod fortassè aliquandò accidet præ amore illo quô vberrimam tuam patriam amplector) aliquod sanè gratitudinis spe-

cimen edam, quod tuam in me beneuolentiam aliquâ ex parte rependet. Nam tuâ potiſſimùm ope adiutus plurima memoranda in veſtrâ Ciuitate Tigurinâ obſeruaui, quæ forſan poſthac typis excuſa vnà cum Gallicis, Italicis, et Germanicis meis obſeruationibus videbis.

Memini (mi *Buelere*) in mutuis noſtris colloquiis inter deambulandum me ſciſcitatum fuiſſe te an Græcam linguam calleres, teque reſpondiſſe, quòd etſi adhuc eius imperitus eſſes, tamen diuino numine aſpirante eam addiſcere decreueris. Ego illâ occaſione impulſus, in laudem præſtantiſſimæ illius linguæ aliquantum digreſſus fui, promiſique (ſi vnquam ad te ſcriberem) ad illius ſtudium te ſeriò cohortari velle. Proindè non abs re erit, ſi paucas lineas exarem, quibus tanquam ſtimulis ſeu calcaribus quibuſdam ad elegantiſſimæ illius linguæ cognitionem imbibendam te incitem. Quum multa ſint (mi Marce) quæ te ad Græcam linguam perdiſcendam exacuere poſſunt, tum hæc duo potiſſimùm. Primò exempla omnium veſtratium celeberrimorum Tigurinorum, qui doctrinæ laude floruerunt. Nam quum multos clariſſimos immortalique memoriâ digniſſimos viros veſtra ciuitas produxerit, *Huldricum Zuinglium*, *Henricum Bullingerum* veſtri *Bullingeri* egregii Theologi iam apud vos viuentis auum, *Theodorum Bibliandrum*, *Conradum Geſnerum*, *Rodolphum Gualterum*, *Ludouicum Lauaterum*, *Rodolphum Collinum*, *Ioſiam Simlerum*, *Ioannem Iacobum Triſium*, *Ioannem Guilielmum Stuckium*, cum plurimis aliis præſtantiſsimis viris, qui in veſtro Heluetico orbe tanquam ſplendidiſsima luminaria refulſerunt, omnes iſtos Græcè non mediocriter doctos, ſed eâ linguâ ad amuſsim excultos, ad eiuſque ſummum quaſi apicem et faſtigium peruenisse reperies; quippe cuius adminiculo veritatem indagare, errores refutare, et Pontificiorum praua dogmata atque ἑτεροδιδασκαλίαν euer-

re

tere faciliùs possent. Nam ex omnibus illustribus viris quos vestra aluit ciuitas, ne vnum quidem nominare potes qui Græcâ linguâ non imbutus fuerit. Secundò consideratio crassæ inscitiæ nonnullorum, qui etsi famam aliquam ob superficialem quandam doctrinam in repub. literariâ adepti fuerint, tamen quia huius linguæ cognitione destituti fuêre, in multos putidos ac fœdos errores prolapsi sunt, et scriptis suis perridiculas quasdam absurditates ipsis etiam pueris irridendas et reprehendendas mandârunt. Nam *Petrus Comestor* Ecclesiæ Trecensis presbyter, qui vixit anno 1206. et præstantissimus sui temporis theologus existimatus fuit, hoc vocabulum Eunuchus deriuare non dubitauit ab εὖ quod significat benè, et *Nuche*, victoria. Nimirùm quòd egregia et penè cœlestis victoria ei visa fuerit. Quum re verà dedicatur ἀπὸ τῆς εὐνῆς quod significat cubîculum, et ἔχειν habere, id est, sese in cubiculo connere, quia eunuchi ad cubiculorum et gynecæorum custodiam curamque comparari solebant, quòd ancillis expeditiores essent, et ob exemptos testiculos ad coitum inepti. *Nicolaus* etiam *Lyranus* egregius apud nos Anglos theologaster, et Minoritanæ familiæ summum decus, qui floruit anno 1310. hypocritam appellari affirmauit ab hypos quod est sub, et crisis aurum. Quia sub auro scilicèt exterioris conuersationis habet absconditum plumbum falsitatis: anile profectò delirium, et puerilibus sibilis excipiendum. Alius etiam Theologus non infimæ apud Pontificios classis, diabolum traxisse nomen scribit à dia quod est duo, et bolus morsus (ô lepidum et perfacetum caput, ne dicam plumbeum) quòd duobus scilicèt morsibus totum hominem deuoret, vno corpus, altero animam. Sed constat ἀπὸ τοῦ διαβάλλειν potiùs deduci diabolum, quoniam quum sit humani generis hostis, homines apud Deum calumniatur. Nonnè subsannas nasoque suspendis adunco istas pueriles etymologias?

quare ne eiuſmodi craſſa errata committas, quæ ex Græcæ linguæ ignorantiâ oriri ſolent, tibi amicè conſulo

——— *Exemplaria Græca*
Nocturnâ verſare manu, verſare diurnâ.

Vt cum Horatio loquar. Nam (vt idem affirmat)

Graiis ingenium, Graiis dedit ore rotundo
Muſa loqui.

Memoriæ proditum eſt *Icannem Capnionem* quem aliàs vocabant *Reuclinum*, authorem huius apoththegmatis fuiſſe: Hebræos quidem bibere fontes, Græcos verò riuos, Latinos autem paludes. Quare riuulis iſtis limpidiſsimis temet proluas, riuulis inquam qui in carminibus *Homeri*,

(——— *a quo ceu fonte perenni*
Vatum Pieriis ora rigantur aquis)

abundè ſcatent, in *Demoſthenis* et *Iſocratis* orationibus melle Hymettio dulcioribus. Crede mihi mi *(Buelere)* etſi ſalebroſa ſit et ſpinoſa via ad *Athenas* Græciæ acropolin, tamen illuc ſi ſemel peruueneris, infinitis deliciis et quâdam voluptatum affluentiâ animum tuum paſces. Rudimenta fortaſſe Græcæ linguæ aſpera et acerba ſunt, tamen poſtquam ſedulitate et Vigilantia induſtriâ eorum acerbitate ſuperaueris, ſingularem quandam iucunditatem indè percepturus es. Memento illius non tam veteris quàm veridicti; χαλεπὰ τὰ καλὰ, & peruulgati illius verſiculi.

Dulcia non meruit qui non guſtauit amara.

ijſdem penè verbis te alloquor (mi *Buelere)* quibus *Helenus Virgilianus* Æneam affatus eſt.

——— * *Via prima ſalutis*
(inquit *Helenus*,) ſed gloriæ atque felicitatis, inquam ego,
(Quod minimè reris) Graiâ pandetur ab vrbe.

à Græcâ videlicèt linguâ potiſſimùm petenda eſt illa cognitio quæ te meritò beare poteſt. Breuem iſtam

* Æneid 3.

paræneſin

parænesin ad politissimæ illius linguæ scientiam comparandam æqui quæso bonique consulito, exemplis nimirùm nixam tum multorum Doctorum qui in vestra ciuitate Tigurina floruerunt, quorum fama propter summam atque ferè incomparabilem eorum in omni doctrinarum genere præcipuè Theologiæ scientiam in totum Christianum orbem emanauit, & quos non modò non abhorruisse à Græcâ linguâ sed etiam ad ipsum illius culmen aspirasse manifestum est; tum etiam absurditatum quarundam, quæ ex illius linguæ insciti profectæ sunt.

Quod mihi promisisti Tiguri vehementissimè te oro præstare. Nam pollicitus es mihi, si scriberem ad tres illos pereruditos atque egregios viros, Dominum *Waserum*, Dominum *Hospinianum*, et Dominum *Bullingerum*, te illos sollicitaturum vt mihi rescribant. Quare quum ad illos scripserim, obsecro te ad me literas dare vt illis persuadeas. Quam mihi humanitatem si præstiterint, me illis *Gordiano* quodam amicitiæ nodo perpetuò deuincient. Porrò hoc te rogo, vt gratias maximas meo nomine Domino *Thomanno* rei frumentariæ apud vos præfecto pro suâ erga me beneuolentiâ haud vulgari agas, eique significes me tradidisse filio suo literas quas ab eo accepi Tiguri, nec non filium suum secunda valetudine perfrui, sed iam

Non flauit velis aura secunda suis.

Hæ sunt quas tamdiu abhinc tibi promisi literæ, quas æquo atque beneuolo animo te accepturum spero, præsertim missas à tui ἀνεψιότητος amantissimo amico; aliquam etiam à te Epistolam vicissim expecto, quam mihi pergratam fore tibi penitùs persuadeas. Vale bellissime mi *Buelere*.

Tibi obstrictissimus tuæque inuolumitatis cupidissimus,

Thomas Coryatus Odcombiensis.

Londini pridiè Calendas Augusti 1609.

FRom my friend *Marcus Buelerus*, vnto whom I wrote this Epiſtle, I receiued in anſwere of mine at the ſame time that my learned friend Mr. *Waſerus* ſent me that before mentioned, which for the loue ſake I beare vnto him, in regard of the great courteſies he did me in Zurich, I haue thought good to communicate to the world, though indeede it be but plain, and wanteth that elegancy that I expected from him. The titles that he attributed vnto me (becauſe I will not acknowledge them, as being altogether vnworthy of the leaſt of them) I haue omitted, as I haue done thoſe of Mr. *Waſerus* before.

His Epiſtle is this.

ITanè literæ à te (vir clariſſime, & chariſſime) tandem? Quod in gaudio improuiſo, vix credidi ipſe meis oculis cum legerem, manibus cùm tenerem. Deum ego teſtor, vt in ſolo nomine tuo lecto exſilij. Officium mihi fuit tua ſcriptio, imò beneficium, quia ἀντιφιλήσεως eſt index; quia etiam, quam ſermone beneuolentiam tu ante biennium, eam nunc aſſatim oſtendit Epiſtola tua venuſta, lepida, & pro re ipſâ bella, quâ me ſummo ſtudio, pro amore, pro familiaritate noſtra, pro candore denique tuo ſingulari ad Græcas literas exhortaris, multis rationibus firmiſſimis allicis, perſuades, delectas; ab hoc enim tempore, quo ad me tuæ literæ venerunt, & antè, omnem meam operam & laborem in hoc ſtudio collocaui, quoad potui diligentiſſimè· ἀ μή δὲ μεμάθηκα προσλήψομαι τᾶις ὑπιςήμαις. πολὺ γὰρ κρεῖττον μοί δοκεῖ περὶ τῶν χρησίμων ἐπιεικῶς δοξάζειν, ἢ περὶ τῶν ἀχρήςων ἀκριβώς ἐπίςαθαι. πάσης δὲ τῆς περὶ τὴν φρόνησιν ἐπιμελείας εἰκότως σὺ αἴτιον εἶναι νομίσεις. Διὰ τι ἐκεῖνο δικαίως ἂν ἐκ καρδίας χάριν ἔχρω μεγάλην. Conuictu Domini *Beumleri* vſus ſum eo tempore, cum adfuiſſes, nunc verò Domini *Henrici Bullingeri*,

ad

ad quem etiam literas dediſti, quem ego propter mirificam φιλανθρωπίαν & ſingularem erga me beneuolentiam & amo & colo. Videbis fortaſſis aliquando alios libros multos, quos Dominus *Beumlerus* præſtantiſſimus Theologus edidit, (ſi modò noſtrorum Tigurinorum Theologorum libros euoluere cupias) multa enim volumina ſcripſit contra *D. Heilbrunnerum*, *Piſtorium*, *Bellarminum*, *Iacobum Andreæ*, *Philippum Nicolai*, *Fauſtum Socinum*, & alios hæreticos recentiores. Ex tuis literis denique coniecturam facere potui te incolumem in patriam rediiſſe; gratulor itaque tibi reditum illum proſperum in patriam tuam, & (vt debeo) vehementèr gaudeo, poſt longinquam tuam in regionibus tranſmarinis peregrinationem. Plurimùm tibi arridet noſtra Heluetia, & φιλανθρωπία, quâ gens iſta prædita eſt, inſignis; contrà ego Angliam in pectore amo, cùm ob religionem ſinceram, tum propter Doctores (vt audio) fato quôdam natos ad optimas artes, & erudiendam rudem noſtram ætatem. Itaque ſi Deus vitam et vires aliquas, viæque ſecuritatem in hâc æſtate annuerit, ſtudiorum cauſâ Heidelbergam vel Steinfurtum proficiſcar, et in reditu in patriam, me veſtra etiam Anglia per aliquot menſes habebit quod tam benè Deus (aueo) quàm ego auidè. Plura adderem, ſed quoniam inclutas has voluit ſuis literis Clariſſ. Scholæ noſtræ Rector Dominus *Waſerus*, faſciculus ne ſupra modum creſceret, hìc ſubſiſto, plura quidem addere iuſſit amor, qui magnus mihi in te et ſanctus. Valdè te valere cupio, (optime vir) καὶ φιλοῦντα ἀντὶ φιλεῖν. Si reſpondere velis, ad nundinas Francofurtenſes aurumnales Tigurum mitte literas ad Dominum *Wolferum*, qui mihi (ſi Tiguri adhuc immorer) reddet, ſin minùs, ad me tranſmittet. Iterum vale. Tiguri in patriâ 8. Cal. April. Anno vltimi temporis 1610.

Tui Studioſiſſimus Marcus Buclerus
Tigurinus SS. Theologiæ ſtudioſus,

BVt now at length I will returne to my obſeruations againe. I departed from Zurich vpon a Saturday being the ſeuen and twentieth of Auguſt, about two of the clocke in the afternoone (being conducted about two miles in my way by my friends Mr. *Thomannus* and *Marcus Buelerus*, who at our final departing bedewed his cheekes with teares) and came to a place nine Engliſh miles beyond it called Mariſtella, which is hard by the riuer Limacus, about eight of the clocke in the euening. I paſſed the riuer in a boate, and lay that night in a ſolitary houſe by the riuer ſide. Betwixt Zurich and Mariſtella I obſerued a paſſing faire and ſpacious country full of excellent faire corne fields. About eight miles beyond Zurich I paſſed by a certaine Chappell ſtanding by the high way ſide wherein was an exceeding maſſy multitude of dead mens bones and ſkulles heaped together. Theſe are ſaid to be the ſkulles of the Souldiers of *Charles* the Great Duke of Burgundie, (whom I haue before mentioned in my notes of Zurich) and the Switzers, who not farre from this place fought a great battell, in which there was great ſlaughter on both ſides.

I departed from Mariſtella the next morning being Sunday and the eight and twentieth of Auguſt about ſeuen of the clocke, and came to the City of Baden commonly called Ober Baden, two Engliſh miles beyond it, about eight of the clocke.

My

My obſeruations of Baden.

THis City is of ſome antiquity. For it is mentioned by *Cornelius Tacitus*, that famous Hiſtoriographer that lived in the time of *Tiberius Caſar*. I paſſed a bridge ouer the riuer at the entrance of the City. It ſtandeth in that part of Switzerland which is called Ergouia, and on the farther ſide of the riuer there lyeth the territory of Turgouia. On one ſide of the town are certaine hilles, and on the other the riuer Limacus aforeſaid that runneth by Zurich, on which riuer they doe vſually paſſe in boates betwixt Zurich and this City. Againe, the City is ſo built that it ſtandeth on both ſides of the Limacus. It lyeth in the very *meditullium* of Heluetia, which is the reaſon that the confederates doe celebrate all their publique aſſemblies that concerne the whole ſtate in this City. There ſtandeth a Caſtell vpon the toppe of the hill which doth now ſuffer great dilapidations. One thing I obſerued in the German Cities that I could not perceiue in any place of France, Sauoy, Italy, or Rhetia. Namely, the heads of boares nailed vpon the dores of dwelling houſes of Cities and Townes. The firſt that I ſaw in Germany were in this City of Baden. For here I ſaw many of them hanged vpon the dores both at the entrance into the citie, and in the faireſt ſtreete. Theſe heads are of certaine wilde boares that the

the People doe kill in hunting in the forreſts and woods of the country. Which hunting of wilde boares is more exerciſed by the Germans then by any other Chriſtian nation. And it is the cuſtome of the country whenſoeuer they haue killed any great boare to cut off his head, and erect it in that manner as I haue already ſpoken. The like I obſerued afterward in many other German Cities. I was in the faireſt Church of the City, which is dedicated to our Lady, where I ſaw a great many pictures and images, (for this City is wholly Papiſticall) and one very curious Altar made of wainſcot. On the ſouth ſide of the Church there ſtandeth a little Chappell, wherein I ſaw an exceeding multitude of dead mens bones and ſkulles laid together at the weſt end thereof. I neuer ſaw ſo many dead mens bones together in all my life before. For the number of them was ſo great, that I thinke at the day of iudgement at the leaſt ten thouſand ſoules will challenge them. Surely for what cauſe they heape together theſe bones (I confeſſe) I know not.

This Citie in times paſt was ſubiect to a proper Earle of her owne, who was intitled the Earle of Baden. But about the yeare 1180. *Henry* their laſt Earle of Baden being dead, the Earledome was tranſlated by the meanes of a certaine Lady to the Earles of Kyburg. Againe, after the death of *Hortmannus*, the laſt Earle of Kyburg, who died about the yeare 1260, there roſe a great contention about

about this Earledome. But at laſt *Rodolphus* Earle of Habſpurg, that was afterward elected King of the Romanes, got the poſſeſſion of it, and after his death it was continually poſſeſſed by the Dukes of Auſtria till the Councell of Conſtance. At what time the Heluetians by the commandement of the Emperour *Sigiſmund* firſt ſeiſed vpon it, who haue euer kept it from that time till, this day.

Thus much of the Citie of Baden.

I Departed from this City about tenne of the clocke the ſame Sunday, and tooke my iourney directly towards the Bathes which are within halfe an Engliſh mile of the Citie. For Maſter *Hoſpinian* of Zurich did earneſtly counſell me to ſee them, as being a place very worthy my obſeruation. But there hapned ſuch a ſiniſter accident vnto me vpon the way, that it was very difficult for me to find them out; whereby I verified the old ſpeeeh, though indeed the ſame be properly ſpoken in another ſenſe; *Difficilia quæ pulchra.* For by reaſon that I was ignorant of the Dutch language, thoſe that met me by the way could not vnderſtand my ſpeeches, and ſo gaue me no certaine directions to finde out the place. Whereupon I went fiue Engliſh miles beyond it before I could learne any newes of it, euen to the famous Monaſterie of Kiningsfelden neere the Citie of Brooke. Which accident miniſtred occaſion vnto me to ſee certaine memorable

monuments

monuments in this foreſaid Monaſterie, which I had not ſeene, if this occurrent had not driuen me thither. Here I happed to inſinuate my ſelfe into the acquaintance of an honeſt ſociable Scholler, who very courteouſly walked with me five miles back to the bathes. For I was ſtroken with ſuch an ardent deſire to ſee them, that I could not be ſatisfied before I had beene there, though it were forth and backe ten miles out of my way. Therefore I will firſt deſcribe them, and after returne to the diſcourſe of the Monaſtery againe.

My obſeruations of the Bathes of Baden.

CErtainly this is the ſweeteſt place for bathes that euer I ſaw, by many degrees excelling our Engliſh bathes both in quantity and quality. The antiquity of them is ſuch, that (as a certaine learned man told me in the ſame place) it is thought they were found out before the incarnation of Chriſt. The place is called Hinderhoue, being ſeated in a low bottome about a bow ſhot from the high way, and about halfe an Engliſh mile weſtward from the high way, and about halfe an Engliſh mile weſtward from the Citie of Baden. They are much the more commodiouſly and pleaſantly ſituate by reaſon of the ſweete riuer Limacus running by them, which diuideth them into two parts, the greater and the leſſer. For thoſe on this ſide the riuer are called

called the greater, and thoſe beyond it the leſſer. The bathes are diſtinguiſhed aſunder by ſeuerall houſes that are nothing elſe then Innes ſeruing for the entertainment of ſtrangers. And whereas euery Inne hath his proper ſigne, the bathes haue their names from the ſame ſignes. As in one Inne which hath the ſigne of the Beare, the Bathes in the ſame place being in number ſixe are called the Beare bathes, and ſo the reſt of the bathes haue their denomination from their peculiar ſignes. In another Inne called the Sunne are eight, in a place called the Statehoue eleuen, at the ſigne of the Crowne ſeuen, at the Flower three, at the Oxe ſixe, in a place called by the ſame name that is the generall appellation of all the bathes, *viz.* Hinderhoue, ſeuenteene, in an open court *ſub dio* two publike bathes, whereof one is the greateſt of them all; in which I told ſeuen and thirtie poore, bathing of themſelues. For theſe two ſerue onely for the plebeian and poorer ſort. So that the totall number of them amounteth to threeſcore. None are admitted to theſe bathes in the Innes but the richer ſort, and ſuch as doe ſoiourne in the ſame. For many of the ſtrangers are tabled there for a certain ſtinted price by the weeke. And ſome of the thriftier ſort onely pay for their lodging, and procure them prouiſion from the Citie. For it is a place of great charge to them that pay for their weekly diet. Although the number of the bathes be ſo great as I haue already ſpoken: yet the originall

fountaines

fountaines that feede them all are but few, no more then two, which are ſo hot at the firſt ſpring thereof, that a man can hardly endure to touch them with his bare hands, the like whereof I will report hereafter of the bathes of the lower Baden in the Marquiſate. Howbeit the water of theſe bathes themſelues is of a very moderate temperature. Here was a great concurſe of people at the time of my being there, which was at the Autumne, euen the eight and twentieth day of Auguſt; as at the ſame time euery yeare many reſort thither from Zurich, Baſill, Berne, and moſt of the Helueticall Cities, and from the Citie of Conſtance, &c. the ſtrangers that are to be ſeene in Hinderhoue, amounting ſometimes to the number of a thouſand perſons, beſides ſome few that lie abroad in the country for the bathes ſake. Many of thoſe people that lay at Hinderhoue when I was there, were Gentlemen of great worth that repaired thither from the foreſaid Cities partly for infirmities ſake, and partly for meere pleaſure and recreation. Moſt of the priuate bathes are but little, but very delicate and pleaſant places, being diuided aſunder by certaine conuenient partitions, wherein are contriued diuers windowes, to the end that thoſe in the bathes may haue recourſe to each other, and mutually drinke together. For they reach out their drinking glaſſes one to another through the windowes. The roomes ouer head are lodgings for the ſtrangers. Here I haue obſerued the people in the

the bathes ſeede together vpon a table that hath ſwimmed vpon the ſuperficies of the water. Alſo I haue noted another ſtrange thing amongſt them that I haue not a little wondred at. Men and women bathing themſelues together naked from the middle vpward in one bathe: whereof ſome of the women were wiues (as I was told) and the men partly bachelers, and partly married men, but not the huſbands of the ſame women. Yet their huſbands haue bene at that time at Hinderhoue, and ſome of them in the very place ſtanding hard by the bathe in their cloathes, and beholding their wiues not onely talking and familiarly diſcourſing with other men, but alſo ſporting after a very pleaſant and merry manner. Yea ſometimes they ſing merily together but eſpecially that ſweet & moſt amorous ſong of *ſolus cum ſolâ*; I meane another mans wife, & another man naked vpward (as I haue aforeſaid) in one bath. Yet all this while the huſband may not be ielous though he be at the bathes, and ſeeth too much occaſion of ielouſie miniſtred vnto him. For the verie name of ielouſie is odious in this place. But let theſe Germanes and Heluetians do as they liſt, and obſerue theſe kind of wanton cuſtomes as long as they will; for mine owne part were I a married man, and meant to ſpend ſome little time here with my wife for ſolace and recreation ſake, truly I ſhould hardly be perſwaded to ſuffer her to bath herſelfe naked in one and the ſelfe ſame bath with one onely bachelar or married

ried man with her; becauſe if ſhe was faire, and had an attractiue co ntenance, ſhe might perhaps cornifie me. For I might haue iuſt cauſe to feare leſt if ſhe went into the water with the effigies of a male lambe characterized vpon her belly, the ſame might within a few howers grow to be an horned ram (according to a merry tale that I haue ſometimes heard) before ſhe ſhould return again to my company. Here alſo I ſaw many paſſing faire yong Ladies and Gentlewomen naked in the bathes with their wooers and fauorites in the ſame. For at this time of the yeare many woers come thither to ſolace themſelues with their beautifull miſtreſſes. Many of theſe yong Ladies had the haire of their head very curiouſly plaited in locks, and they wore certaine pretty garlands vpon their heads, many of fragrant and odoriferous flowers. A ſpectacle exceeding amorous. A certaine learned man that I found bathing himſelf in one of the bathes, told me that *Henry Pantaleon*, that famous Philoſopher and Phiſition of Baſill, (who made his abode two or three yeares in this place) hath written a peculiar booke of the vertue and effect of theſe bathes. Moreover, he affirmed that they are of very ſoueraigne vertue for the curing of theſe infirmities, viz. the tertian and quartan ague, the itch, the cholicke and the ſtone; and it hath one moſt rare vertue that I neuer heard of any bathes in all the world. For he told me that they are of admirable efficacie to cure the ſterilitie of women, and make thoſe

that

that are barren, very fruitfull bearers of children. A matter verified and certainly confirmed by the experience of many women. The water of the bathes is mingled with great ſtore of brimſtone and a ſmall quantity of alum, (as *Munſter* affirmeth, from whom I deriue theſe few lines following concerning the vertue of the bathes) by meanes whereof it heateth and dryeth vp all noyſome and cold humours. Alſo, it is good for thoſe infirmities which proceede from the cold of the head, as the lethargie, the apoplexie, the diſeaſes of the eares and eyes. It conſumeth the fleame, heateth and dryeth vp the ſtomach, helpeth the digeſtiue faculty, openeth the obſtructions of the liuer and ſpleene, aſſwageth the biting and fretting of the guts, appeaſeth the paine of the members that proceedeth from cold, and to conclude, it cleanſeth the ſkinne from ſpots and freckles. But it hurteth thoſe that haue a hot and drie complexion, and ſuch as are weakened with the conſumption. But old folkes, of what ſexe ſoeuer they are, reape no benefit by theſe bathes. A place that imparteth his vertue after a partiall manner rather to the feminine then maſculine kinde. And ſo finally I end this diſcourſe of the Helueticall bathes of Hinderhoue with that elegant Elogium of *Poggius* the Florentine, in praiſe of the ſame, euen that it is a ſecond Paradiſe, the ſeate of the Graces, the boſome of Loue, and the Theater of pleaſure.

T

Thus much of the Helueticall bathes of Hinderhoue, commonly called the bathes of Baden.

I de-

I Departed from Hinderhoue about foure of the clocke in the afternoone the ſame Sunday, and about ſixe of the clock returned to the foreſaid Monaſtery of Kiningsfelden ſituate in that part of Switzerland which is called Ergouia, being accompanied with my learned aſſociat of the ſame place, whom I haue before mentioned, who very kindly ſhewed me all the principall and moſt notable things of the Monaſtery. This place doth now belong to the noble City of Berna, the Church thereof being tranſlated from Popery and ſuperſtitious vſes to the true ſeruice and worſhip of God, where euery ſunday there is a ſermon preached by a learned Miniſter. This Monaſtery was firſt founded about the yeare 1408. by a certaine Empreſſe called *Elizabeth*, who was the daughter of *Meinhard* Earl of Tyrol and Goricia, and Duke of Carinthia, a woman much famouſed amongſt the hiſtorians for finding out the mines of ſalt in the Town of Halles, near Gemunden in the higher Auſtria. Shee was wife, euen the only wife of *Albert* the Emperor and King of the Romans, vnto whom ſhee bare (as hiſtorians doe record) no leſſe then one and twenty children. She impoſed the name of Kiningsfelden (which is a Dutch word compounded of two more that doe ſignifie the Kingsfields) vpon the foreſaid Monaſtery. The reaſon of which appellation was this. Becauſe in the ſame place her huſband *Albert*, aboue named was ſlaine betwixt the

the riuers of Arola and Riſus, by his nephew *Iohn* Duke of Sueuia, and afterwards buried in this Monaſtery. But before I write any more of this Monaſtery I will relate a very notable hiſtory which I haue read in the third booke of *Munſters Coſmographie*, concerning the lamentable death of the ſaid Emperour in this place, hoping that it will be very grateſull to any reader whatſoeuer to reade ſo memorable a matter as I will now report. The foreſaid *Iohn* being the Emperor's nephew by his eldeſt ſonne *Rodolph*, was lately come to a Princely eſtate by the death of his father, who was newly ſlaine in his chamber, and ſhortly after he beganne to play the ſcape-thrift, being much giuen to prodigall expences. Whereupon his grandfather reſtrained him from the managing of his eſtate, aſſigning the Dukedome of Sueuia which was now in his poſſeſſion, to the adminiſtration of ſome principall Stewards that ſhould haue the ouerſight of his lands and reuenewes, till he came to more maturity of yeares. And in the meane time maintained him in his owne Palace in a conuenient ſtate, anſwerable to the degree of a young Prince. But *Iohn* beganne to murmure againſt his grandfather for that he curbed him of his former liberty, and being impatient of theſe matters conſulted with three Gentlemen more that were continually conuerſant with the Emperour (for they were the principall Squiers of his body) how he might be reuenged vpon his grandfather. The names of theſe were

Rodolphus de Wart, *Walterus de Eſſenbach*, and *Huldricus de Palma*. It hapned vpon the eight day of May, *Anno* 1308. within a ſhort ſpace afterwards theſe *Catilines* had linked themſelues together in this miſchieuous league of conſpiracy, that the Emperour, being in a merry humour at table where theſe foure ſate, did put certaine garlands of roſes vpon his ſonnes head that ſate at the ſame table. But theſe conſpirators were ſo farre from being merry with the reſt that they would not as much as eate any thing with them, but ſtill ruminated vpon their diabolicall plot how they might compaſſe it to maſſacre the Emperor, which they proſecuted in this manner. The Emperor after he had dined took horſe to ride towards the riuer Rhene, where he meant to take boate, and ſo to paſſe downe to the City of Rheinfelden. In his iourney he was accompanied with theſe foure only. When they were paſt a prety way in their iourney, theſe lewd miſcreants hauing the good Emperour alone by himſelfe, *Rodolphus* ſaid to his confederates how long ſhall we ſuffer this carkaſſe to ride? and ſo taking the horſes bridle by the hand, when as the innocent Emperour rode on ſecurely (as he thought) and familiarly talked vnto them accordingly to his wonted manner, Duke *Iohn* his nephew drew his poinado out of his ſheath, and with the ſame gaue the Emperour the firſt blow vpon the necke, wherewith he ſtrooke him downe from his horſe. Next came *Huldricus de Palma*, and with his fawchon cloue his head and face aſunder,

aſunder, (ô moſt Cyclopical villaine) and the other two ſtabbed and grieuouſly hackled his body with many wounds. So this was the moſt tragicall end of this worthy Emperour, that by the Hiſtorians is much commended for his heroicall vertues, after he had reigned ten yeares, and moſt valiantly fought twelue ſeuerall battels in the field, in all which he got a glorious victory of his enemies. But the Lady *Adraſtia* (I meane the iuſt vengeance of God) purſued theſe impious blood ſuckers, according to that elegant ſpeech of the Lyrick Poet.

Rarò antecedentem ſceleſtum
*Deſeruit pede pœna claudo.**

For all foure of them came to moſt lamentable ends. Duke *Iohn* that gaue the firſt blow, after he had liued a moſt vncouth and ſolitary life in the deſert forreſts and woods among the dens of wilde beaſtes, conueighed himſelfe at length into Italy, where being ſent by the Pope to the City of Piſa in Hetruria to the Emperor *Henry* the ſeuenth the ſucceſſor of the foreſaid Emperour *Albertus*, he was condemned to perpetuall impriſonment in the habit of an Eremitan Frier. *Huldricus de Palma* that cloue the Emperours head aſunder, dyed miſerably in a poore houſe in the City of Baſil, his Caſtell being ſeiſed vpon by *Leopald* Duke of Auſtria, and diuided amongſt his brothers, with all his other ſubſtance. *Rodolphus de Wart* after he had a long time hid himſelfe, was at length detected with his man. Himſelfe

* Hora. lib. 3. Carmi. Od. 2.

ſelfe being tyed to a horſes taile, was after a moſt ignominious maner drawen to execution, and all his members very cruelly broken with the torment of the wheele: ſo was his man alſo. And the laſt of them *Walterus de Eſſenbach*, after he had liued a ſheep-heards life for the ſpace of fiue and thirty yeares, at laſt dyed very obſcurely. This worthy hiſtorie I haue thought good to prefixe before my enſuing diſcourſe of this Monaſtery of Kiningsfelden by way of introduction thereunto; hauing taken occaſion of this hiſtoricall narration, partly by meanes of the denomination of this place of Kiningsfelden, and partly for that the Emperors body was buried there by his foreſaid wife; who erected the Monaſtery for that purpoſe, and for a perpetuall monument of that moſt execrable villany committed by thoſe foure cut-throates aboue named, euen in the yeare 1308. before mentioned. And again the next yeare following it was tranſlated therehence to the City of Spira, where it was intombed with a moſt mournefull ſolemnity vpon the fourth day of September, next to his father *Rodolphus Habſpurgenſis* the Emperour, as I will hereafter report in my Obſeruations of Spira. Therefore I will now returne againe to the foreſaid Monaſtery. The aboueſaid Empreſſe aſſigned this place for the habitation of Monks of the family of St. *Bennet*,, and Nunnes of the order of St. *Clara*. Who although they liued apart in ſeuerall and diſtinct roomes of

the

the Monaſtery, yet it is to be coniectured that as fire and flaxe, when they meete together, doe yeeld a flame; ſo theſe perhaps might ſometimes haue ſome furtiue conuerſation in hugger mugger, *ſi non caſtè, tamen cautè*. A thing that hath eftſoones hapned in ſuch Monaſteries as are the receptacles of thoſe promiſcuous conuents of both ſexes, Monks and Nuns. The bodies of diuers royall perſons were buried in this Monaſtery, beſides the Emperour *Albert*, whom I haue already mentioned. Whereof the principall was the foreſaid Empreſſe *Elizabeth* foundreſſe of the houſe. Here alſo was buried *Agnes*, her owne daughter by the foreſaid *Albert*, and the wife of *Andrew* King of Hungarie, who after the death of her husband hauing renounced the world, and conſecrated her ſelfe wholly to a religious life, ſpent the remainder of her daies, euen eight and forty yeares in the citie of Brooke neare adioyning to this Monaſtery, where at laſt ſhee was buried as I haue already ſaid. Likewiſe here was buryed that famous *Leopold*, the laſt of that name Duke of Auſtria, ſurnamed *gloria*, or *decus militiæ*, the glory of the military diſcipline; who was nephew to the Emperour *Albert* before mentioned, and fourth ſonne of *Albert* ſurnamed the *wiſe*, who intitled himſelfe the firſt Exarch of Auſtria.

This *Leopold* about the yeare 1385. concluded a peace betwixt the houſe of Auſtria and the Confederates of Switzerland, with

an intent to aboliſh all manner of contention betwixt them. But ſhortly after this the hot broiles of wars began more fiercely by reaſon of certain tumults that roſe betwixt the Prefects of the country and the Citizens of Lucerne: ſo that many of the confederate cities roſe in armes againſt the Duke, who both aſſaulted and ſacked certaine townes that the houſe of Auſtria laid claim unto. Whereupon the aduerſe armies confronting each other in the field, the Confederates ſurpriſed the Dukes forces in the yeare 1386. Againe the ſame yeare there was a freſh truce concluded betwixt them, which being ſhortly after violated, they muſtred vp their forces once more on both ſides that ſame yeare, and ioyned battell againe the ſecond time neare to the towne of Sempach in Switzerland, the Duke hauing adioined vnto him the ſtrength of many German Peeres and noble Perſonages, who aided him with the beſt power they were able. The Confederates vnderſtanding that the Duke was approached neare to Sempach aforeſaid, met him in a certaine vneuen place to his great diſaduantage, where he and the reſt of his Nobles being well horſed were conſtrained to alight from their horſes, and abandon them. For they could ſtand them in no ſteed in that place, and ſo at length they came to hand ſtrokes, and fought a moſt vehement ſkirmiſh on both ſides. But the Duke and the Nobles being tired out with the extreme heat of the Sunne, and

their

their long fight, were forced to giue place to their enemies, ſo that they retired themſelues backe toward their horſes; but before they could come to them, they were ſo eagerly purſued by the Switzers, that they were almoſt all ſlaine in that conflict: Duke *Leopold* himſelfe loſt his life; *Otto*, the Marqueſſe of Hochberg, *Iohn* Earle of Zollern, and many other Nobles of inferiour degree. After that the bodie of the Duke and of threeſcore of his Nobles were brought to this Monaſtery, where they were all buried. The monument of the Duke ſtandeth in the bodie of the Church, being incloſed within an yron grate, where there is written this Dutch Epitaph following, which my ſcholaſticall companion abouesaid copied out for me, and here I haue ſet downe the very ſame words, word for word, that he deliuered me, even theſe.

Iu diſem grab ligend von vnſeren hochgeboren herſhafft von Oſterych, die Edlen Frauwen vnd herren.

Die hernach geſchriben ſtond. Zum erſtenfrauw Elizabeta geborne von Kerudten Kunigs Albrects von Rome gemachel, der of der Hoſſtat verlor ſyn leben. Demnach Agnes Iro dochter wylund Kinigin in Ungern. Ferner auch vnſer gnediger Herr Herzog Lupold der Zu Sempach vorlor ſynleben. 1386.

Hertzog Lupold der Alt, vnd frauw Catrina ſyn gemachall geborne von Saphoy. Un frauw

Catrina

Catrina Iro tochter Herzogin von Leſſin. Herzog Heinrich vnd fro Elizabeta ſyn gemachel geborne von Virnburg.

Herzog Friderich Kunig Friderichs der von Rome..

Fro Elizabeta Herzog in von Luttringen.

Frauw Gutta Grauin von Ottingen Deren gedencken thund.

The ſame in Engliſh.

In this graue are buried of our moſt excellent houſe of Auſtria, theſe Noble Ladies and Lords.

Firſt, Lady Elizabeth of Kerndten, wife of Albertus King of the Romanes, which was ſlaine in his Palace.

Next, Agnes their daughter, ſometimes Queene of Hungarie.

Item, our gracious Lord Leopold that loſt his life at Sempach. 1386.

Duke Leopold the old, and Lady Katharina of Sauoy his wife, and Lady Katharina their daughter, Dutcheſſe of Leſſin.

Alſo, Henry and Ladie Elizabeth of Virnburg his wife. Duke Fredericke ſonne of Fredericke King of Rome.

Lady Elizabeth Dutcheſſe of Lorraine.

Laſtly Lady Gutta Counteſſe of Ottingen, whom forget not in your praiers.

Morouer in the Quire of the ſame Church I ſaw the Dukes picture made in his armour

vpon

vpon the wall with fourteene of his Peeres painted in armes alſo on the right hand of him, and thirteene more on the left hand. Beſides, they ſhewed me a certaine long wooden cheſt in a high gallery, which the foreſaid Duke filled vp with halters, wherewith he meant to haue hanged the nobleſt Captaines, and other worthy perſons of the Confederates. I obſerued a thing in the Cloyſter of this Monaſtery that moued no ſmall commiſeration in me: which by reaſon of the rareneſſe of the example I will not let paſſe vnmentioned. My Companion ſhewed me a certain old man walking alone by himſelfe, who hauing beene from his youth till within theſe late yeares, a learned man of ſingular gifts, & a moſt excellent Schollar, was ſo much altred now in his decrepit age, that he had not only loſt his memory, being vnable to remember his owne name, (an accident that I haue read hath hapned heretofore to two famous Orators, whereof the one was *Meſſala Corvinus*, a noble Gentleman of Rome: the other *George Trapezuntius*, a learned Orator of Greece, and principall Secretary to one of the later Popes) but alſo was come to that moſt miſerable ſtate, that he could not diſcharge the neceſſaries of nature after that ciuill and decent manner as other people do, but after a moſt loathſome and beaſtly faſhion. Truly this man was a moſt notable example to put euery learned man in mind of his humane frailty, and to teach many proud princocke ſcholars that are puffed

puffed vp with the opinion of their learning to pull downe the high ſailes of their loſty ſpirits, and to keepe the golden meane in the leuell of their thoughts, ſince God is able to make the learnedeſt and wiſeſt man in the world not only a child againe in his declining yeares, but alſo ſuch a kind of odious creature by depriuing him of the vſe of reaſon, and the light of vnderſtanding, as doth equal the vnreaſonable beaſtes of the field in a brutiſh filthineſſe.

Thus much of the Monaſtery of Kiningsfelden.

FRom this Monaſtery I tooke my iourney to the city of Brooke, being about foure furlongs beyond it, whither I came about 8 of the clocke in the euening, ſomething applauding myſelfe in a manner, and congratulating my owne good fortune and ſucceſſe for that experience which I had gotten the ſame day by the ſight of the citie of Baden, the Bathes of Hinderhoue, and the noble Monaſtery of Kinings-felden. This daies iourney was but ſmall, no more then ſixe Engliſh miles.

Of this citie I can ſay but little, becauſe I came in late, and went away betime in the morning. Onely I vnderſtood that it is all Proteſtant, conſenting with the Tigurines in religion. Here I found the kindeſt hoſt that I had in my whole voyage out of England.

I departed from Brooke about ſixe of the clocke in the morning the nine and twentieth

of

of Auguſt being Munday, and came about ſeuen of the clocke in the euening to the Citie of Rheinfelden, this daies iourney being twenty Engliſh miles. I can ſay very little of this Citie, becauſe I made my aboad there but a night, and departed therehence betime the next morning, euen about ſixe of the clocke; onely one ſhort note I will giue of it, and no more: That the ancient Earledome of Rheinfelden deriued his denomination from this citie, a famous Prince (of whom I haue often read,) being the laſt Earle thereof, namely *Rodolphus* Duke of Sueuia, vnto whom Pope *Gregory* the ſeuenth ſent a golden crowne when he warred againſt the Emperour *Henry* the fourth, with this memorable (that I may not ſay prophane) inſcription.

Petra dedit Petro, Petrus diadema Rodolpho.

I obſerued that it profeſſed the popiſh religion, and that it is ſweetly watered by the Rhene. About the townes end a little before I entred the Citie, I obſerued a great gallows ſupported with three great pillars of free ſtone, neere vnto which there was a wheele that ſerued for the execution of murderers, the like whereof I haue often ſeene in France, (as I haue before mentioned) and many ſuch in diuers other places of Switzerland.

I departed from Rheinfelden about ſixe of the clocke the next morning being Tueſday, and the thirtieth day of Auguſt, and came to

Baſil

Baſil, ſixe Engliſh miles beyond it, about nine of the clocke. In this ſpace I obſerued a great multitude of verie faire Vineyards planted on both ſides of the Rhene.

My Obſeruations of Baſil, in Latine Baſilea.

THis noble citie is ſituate in that moſt fertile territorie of Sungouia, heretofore called Sequania, bordering vpon the confines of Switzerland, which though it ſtandeth not in the prouince of Heluetia, yet it is reputed one of the Heluetical Cities, both becauſe it confineth vpon the frontires of the country, and alſo for that it was incorporated into the confederation in the yeare 1501, ſince which time it hath continually maintained her liberty maugre all her Enemies, and embraceth that popular gouernment that the other cities doe. Who was the firſt founder of it I cannot certainly finde. For I haue not read it in any author. But I coniecture that it began to be built ſhortly after the dilapidations and ruines of the ancienr Citie of * Auguſta Rauracorum, which was built not farre from this Citie by the ſame noble Roman Gentleman

* This City or at leaſt the *Rudra* thereof now remaining are at this time called Augſt.

Gentleman that was the founder of the Citie of Lyons, *Munatius Plancus*, whom I haue before mentioned. The ruines of which Citie are ſhewed at this day as notable monuments of the antiquitie and beautie thereof, when it flouriſhed in ancient times. From this Citie Auguſta, was Baſil alſo heretofore called Auguſta Rauracorum. Truly it is very likely that the founders of this Citie of Baſil firſt deriued much of the matter for the founding and beautifying of their Citie from the foreſaid Auguſta. In regard whereof the Citizens of Baſil haue very lately erected a moſt beautifull ſtatue of the foreſaid *Munatius Plancus*, made of wood in his military ornaments, which I ſaw placed vpon a wooden pillar in the court of their Senate houſe, and honored with a learned Elogium. *Munſter* proueth out of the thirtieth booke of the hiſtories of *Ammianus Marcellinus* that moſt learned ſouldier that ſerued vnder the Emperour *Iulian* the Apoſtate, that Baſil was a flouriſhing and famous Citie in the time of thoſe colleague Emperours *Gratian*, and *Valentinian*, about 382 yeares after Chriſtes incarnation. As for the name of the Citie the authors doe ſomething differ. For ſome will haue it called *Baſilea quaſi Peſſlea*, that is, a place of paſſage, becauſe there was a common paſſage from one banke to the other in boats vpon the riuer Rhene, before the bridge was built for the vſe of the Citie. But *Munſter* ſaith that *Ammianus* aforeſaid draweth the etymologie

logie of it from the Greeke word βασιλεια which ſignifieth a Kingdome, as being a royall and kingly Citie, fit for the reſidence of a Kings court. Surely it is exceeding ſweetly ſituate, hauing on one ſide of the Rhene a pleaſant plaine that yeeldeth great abundance of wine and corne, but eſpecially corne; on the other ſide hils, in number three, whereon one part of the Citie ſtandeth. Alſo the ayre of this City is eſteemed as ſweet and comfortable as in any Citie of the whole World, as a certaine Engliſh Gentleman told me that ſoiourned in the Vniuerſity for learning ſake at the time of my being there, who affirmed that it was the moſt delectable place for ayre that euer he liued in. Again, it is as finely watered as euer I ſaw a Citie, partly with goodly riuers; and partly with pleaſant ſprings or fountaines that doe inceſſantly flow out of delicate conduits. The riuers are theſe, the Rhene, the Byrſa, and the Wieſa. The Rhene diuideth the Citie in the middeſt, and maketh two ſeueral Cities, the greater and the leſſer Baſil: the greater being on the farther ſide of the Rhene vpon the foreſaid hils, which Citie was eſteemed heretofore a part of the territory of the Sequani, and a member of the French Kings dominion; the leſſer on the other ſide vpon the plaine, which was euer reputed part of Germany. But at this day both the Cities are accounted within the compaſſe of the German precincts. But becauſe I now ſpeake of the diuiſion into two parts by meanes

meanes of the riuer Rhene running betwixt them, I will mention a thing vnto thee, (gentle reader) out of my poore experience in trauell, that if thou meaneſt to ſee theſe countries thyſelfe, thou maieſt hereafter obſerue this particular matter as well as I my ſelfe haue done already. The ancient Germanes and Heluetians obſerued this rule in former times at the founding of their Cities, that when they laid the foundation of any Citie ſtand by any famous riuer, they built one part of it on one banke of the ſame riuer, and the other on the oppoſite banke. Which thing I haue ſeene with mine owne eyes in three Helueticall cities, namely, in Zurich, ſituate by the foreſaid Limacus, Baden by the ſame riuer, and this citie of Baſil by the Rhene; and the like I haue heard is to be ſeene in two more Heluetian Cities, namely *Lucerne*, vpon the riuer Vrſula, and Solodure, vpon the Arola. After the ſame manner alſo the Citie of Lyons in France, is built vpon the riuers of Arar, and Rhodanus, Paris vpon the Sequana, the City of Vicenza in Italy vpon the Bacchilio, and Verona vpon the Atheſis. But the Cities of the other parts of Germany are not built thus, though they ſtand by goodly riuers; as Heidelberg by the Neccar, Mentz and Colen by the Rhene, Nimmighen by the Wahalis, Confluence by the Moſella and Rhene &c. euery one of them ſtanding wholy vpon one banke. But to returne againe to the Rhene, by this Citie of Baſil; theſe two

Cities, the greater and the leſſer Baſil are vnited and conjoyned together by a woodden bridge made ouer the riuer, which bridge is a very baſe and meane thing, being compacted together of many rough plankes and vneuen peeces of timber that hang ſomething looſe, ſo that a ſtranger being vnacquainted with the way will be afraid to ride ouer it. Yet by reaſon that it is of a conuenient breadth, both horſes and carts do paſſe ſecurely too and fro that way. I wondred to ſee ſo baſe a bridge belonging to ſo faire a Citie. But a learned Gentleman of the Vniuerſity yeelded a good reaſon to me for the ſame. For he tolde me that the citizens are afraid of the Duke of Sauoies aſſaulting of them, who if he ſhould ſuddenly inuade them, the leſſer Citie in the plaine he may perhaps take by force of armes, but they will preuent him from comming to the greater Citie on the hils by taking vp the bridge, which they can doe in a moment, by reaſon that the boords do ſo looſely hang together; wheras if it were a ſtrong bridge, they could not diſſolue it with ſo great expedition. I will ſpeake ſomething alſo of the abouenamed riuers Byrſa and Wieſa. Theſe are much inferiour to the Rhene in greatneſſe, but very commodious to the Citie. For the Byrſa doth cary pretie boats wherein are brought many neceſſaries to the Citie, as much timber that ſerueth for the building of their houſes, and wood for fuell to make fire in their

their chimneies. This riuer ſpringeth out of the famous mountaine Iura, mentioned by *Cæſar*, that diuideth the Heluetians from the Sequani, diſtant about one daies iourney from the City. The place where it riſeth being inhabited by French men, and paſſing well wooded, which is the reaſon that the riuer doth communicate ſuch ſtore of Wood to the Citie. The other riuer Wieſa ſpringeth out of a contrary place, out of the black wood which is called in Latine *nigra Sylua*, being a part of that famous wood Hercinia, mentioned by *Cæſar*. This riuer imparteth the ſame commodities to the Citie that the Byrſa doth and one more. For it yeeldeth great ſtore of fiſh, eſpecially trouts. As for the fountaines or publicke conduits of the Citie before mentioned, they are exceeding delectable and pleaſant to behold. For whereas there are many market places in the citie, theſe conduits are erected in euery ſeueral market place, which doe continually ſpout out water moſt pleaſantly, as thoſe of the citie of Brixia in Lombardie, which I haue before ſpoken of, but theſe are both fairer and pleaſanter then the Brixian conduits; a commodity that miniſtreth no ſmall ornament to the citie. For they are in number many, and very curiouſlly built. Each of theſe two cities is walled about with very ancient and faire walles of a conuenient hight, adorned with battlements that doe make a beautifull ſhew, eſpecially thoſe on the North ſide of

the greater Baſil, being built vpon the very brinke of the banke of the Rhene. In the wals of both Cities are ſeuen gates, fiue in the greater Citie, and two in the leſſer. Vpon the outward wal of the gatehouſe of one of theſe foreſaid gates, euen the ſame gate where I entred the greater Citie after I had paſſed the foreſaid bridge, I ſaw the picture of an exceeding huge Gigantean Switzer, aduanced on horſe-backe on the right hand of the gate. He is painted in his armour like a martiall Captaine with his banner diſplaied in his hand, wherein is repreſented a ſtaffe which is the armes of Baſil. He is pourtraied ſomething leſſe then thoſe monſtrous kinde of Giants that are written of in ancient hiſtories, yet much greater (in my opinion) then the greateſt man that is now to be found in the whole world. It is reported by the Citizens that there was heretofore a certaine Switzer of a bigneſſe correſpondent to this picture. But I could find no man that could tell me the true hiſtoricall narration of the matter, though I was very inquiſitiue of many. The ſtreets of the Citie are very faire, and neatly kept: the priuate buildings beautifull, many of them being of a goodly height, foure ſtories high, and for the moſt part built with timber.

I was at their Councell or Senate houſe, which is like to be a very ſumptuous building when it is once finiſhed. For it was not throughly ended when I was there. Here I

ſaw

ſaw the ſtatue of *Munatius Plancus*, of whom I haue before written.

The Churches of the Citie are in number eight, whereof foure are called Pariſh Churches, and the other foure Deacons Churches. The Cathedrall Church is dedicated to our Lady, and ſtandeth in the greater Citie. A building of ſingular magnificence and beauty, the light whereof and that paſſing variety of worthy monuments in the ſame gaue me ſuch true content, that I muſt needs ſay I preferre it before the faireſt Church I ſaw in Germany, though the Cathedral Churches of Strasbourg, Spires, Wormes, Mentz, and Colen, be greater; yet certainly for curioſity of architecture and exceeding decent keeping, the beſt of theſe is inferiour to this: only I except a part of the Church of Straſbourg, namely the Tower, which I will hereafter deſcribe; for I attribute ſo much to the ſame, that I giue the ſuperiority vnto it not onely of all thoſe towers that I ſaw in my whole voyage, but alſo of all other towers whatſoeuer in Chriſtendome, as I haue heard very learned and famous trauellers report that haue ſeene both that and the faireſt towers of Europe. But to returne to this glorious and moſt elegant Church of Baſil, the very Queene of all the German Churches that I ſaw, according as I haue before intitled our Lady Church at Amiens, of the French Churches; truly I extoll it ſo highly that I eſteeme it the moſt beautifull Proteſtant Church that

euer I ſaw, ſauing our two in London of *Paules*, and *Weſtminſter*, which doe very little excell this in beauty (though ſomething in greatneſſe) if any thing at all. The body of it is garniſhed with two rowes of goodly pillars, ſixe in a ſide. Alſo it is beautified with a very faire paire of Organs that are decked with paſſing curious wainſcot worke, and a very ſumptuous Pulpit adorned with a moſt excellent peece of workemanſhip of wainſcot alſo. Likewiſe at the Weſt end of the body there are two very ſtately rowes of ſeates made of wainſcot with very exquiſite workemanſhip, and moſt artificiall deuices in the ſame. Ouer the which are raiſed three curious borders, in the middle whereof which is aduanced to a very conuenient heigth, this impreſſe or inſcription is written in golden letters vpon a blacke ground.

D. S.
In Honorem
Summi Baſilienſis
Magiſtratus
Veræ religionis aſſertoris,
Iuris iuſtitiæque defenſoris,
quo ipſam loco
In Dei conſpectu gratabunda
ſuſpicit Eccleſia,
Eundem ipſi piâ deuotâque
obſeruantiâ,
Summiſsè conſecrare
voluit

Truly

Truly I obſerued euery thing in the body of this Church diſpoſed in ſuch a comely order, and ſo trimly kept, that it did euen tickle my ſoul with ſpirituall ioy to behold the ſame, and ſo I thinke it will euery zealous and godly Proteſtant, in ſo much that I did euen congratulate and applaude the religious induſtry of the Baſilians. And I am perſwaded that one godly prayer prounced in this Church by a penitent and contrite-hearted Chriſtian in the holy Congregation of the Citizens, to the omnipotent *Iehouah*, through the only mediation of his ſonne Ieſus Chriſt, is of more efficacy, and doth ſooner penetrate into the ears of the Lord, then a centurie, yea a whole myriad of *Aue Maries* mumbled out vpon beads in that ſuperſtitious manner as I haue often ſeene at the glittering Altars of the Popiſh Churches. The Quire is very decently graced with many faire pillars, and the frontiſpice thereof maruailouſly adorned with gilt ſcutchins and armes of diuers royal and Princely Potentates. On the left hand of the body of the Church as you enter into the the Quire, I ſaw the Sepulcher of that thriſe-famous *Eraſmus Roterodamus*, that Phœnix of Chriſtendome, and well deſeruing man of the common-weale of learning, who was ſo delighted with the noble City of Baſil, that he ſtudied here many yeares together, being a great benefactor to the City as I wil hereafter mention, and at laſt finiſhed his life in the ſame. His body lieth interred vnder

a flat ſtone, neare to the which is erected a beautifull pillar of red marble about three yardes high, (according to my eſtimation) a foot thicke, and an ell broad, at the top whereof the effigies of his face is expreſſed with this word *Terminus*, (by which impe I think is meant that death is the end of things) written vnder it in golden letters: vnder the ſame this epitaph cut in golden letters alſo.

Chriſto Seruatori S.
Deſ. Eraſmo Roterodamo viro omnibus modis Maximo, cuius incomparabilem in omni diſciplinarum genere eruditionem pari coniunctam prudentiâ poſteri & admirabuntur, et prædicabunt: Bonifacius Amerbachius, Hier. Frobenius, Nic. Epiſcopius hæredes, et nuncupati ſupremæ ſuæ voluntatis vindices, Patrono optimo, non memoriæ quam immortalem ſibi editis lucubrationibus comparauit, ijs tantiſper dum orbis terrarum ſtabit, ſuperfuturo, ac eruditis vbique gentium colloquuturo) ſed corporis mortalis, quo reconditum ſit, ergô, hoc ſaxum poſuere. Mortuus eſt IIII. Id. Iul. iam ſeptuagenarius.
An. à Chriſto nato
M.D.xxxvi.

In

In the North ſide of the Quire I obſerued the monument of the Empreſſe *Anna*, vpon the which her image is made at length with her young ſonne *Charles* hard by her within an yron grate, and in the wall adioyning I read this epitaph.

D. O. M. S.
Annæ Auguſtæ
Burchardi Comitis Houen-
burgenſis filiæ, Rodolphi
1. Imperatoris Auguſti, Comitis
Habſpurgenſis, &c. Coniugi, &
fœcundæ parenti Auſtriæ Prin-
cipum, Sereniſs. Alberti- 1. Imp. matri,
vnà cum Carolo * filiolo, Anno
1289. 19. Martij hìc ſepultæ.
S. P. Q. Baſilienſis, quum ſacram
hanc ædem nitori ſuo priſtino
reſtituendam curaret, hono-
ris ergô, circitèr 316. poſt exequias Annos,
H. M. L. P

At the Eaſt end of the Church are two faire Cloiſters, wherein I obſerued a little common-weale of worthy monuments, whereof ſome are auncient and ſome new. Certainly I neuer ſaw ſo many epitaphs together in one Church in all my life. For moſt of thoſe that haue beene erected of late yeares, being inſerted into the walles of the Cloyſter round about, are beautified both with ele-

*Munſter ſaith in the life of *Rodolphus* Habſpurgenſis, that ſhee had another ſonne buried with her, namely *Hartmannus*, that was drowned in the riuer Rhene.

giat

gant epitaphs, and with prety little turned pillars of marble, or other faire kinde of ſtones, garniſhed with gilt ſcutchins, armes, and ſuch like curious workes. In one of theſe Cloyſters I ſaw theſe three epitaphs together, ſide by ſide, in one and the ſelf ſame row written in certaine conuenient ſtones vpon the wall, and vnder the ſame as many ſeueral flat tomb ſtones, vnder which the bodies of thoſe famous men are interred that are nominated in the ſame epitaphs: The firſt of them was this.

Dum Iacobum Meierum
huius inclytæ vrbis
Conſulem prudentiſ-
ſimum, conſultiſſimum-
que, pietatis ſanæ
cultorem, ac promo-
torem primarium,
omnis honeſtatis,
quod in ipſo fuit
inſtauratorem dili-
gentiſſimum, lapis
ſubjectus contegit.
Anno Salutis M. D. XXXII. F. F.

The ſecond is this.

D. Io. Oecolampadius
profeſſione Theolo-
gus, trium linguarum
peritiſſimus, author
Euangelicæ doctri-
næ in hac vrbe pri-
mus, et templi huius
verus Epus. Vt doc-

trinâ

trinâ, ſic vitæ ſanc-
timoniâ pollentiſſi-
mus, ſub breue ſaxum
hoc reconditus iacet. *

The third this.

Domino Simoni Grynæo
almæ huius Academiæ
rectori, et laude, et
memoriâ ſempiternâ
ob linguarum Latinæ
Gracæ et Hebraicæ
peritiam, omniſque
phinæ ad miraculum vſ-
que cognitionem, ob
Theologiæ veræ ſci-
entiam et vſum digno,
monumentum hoc dicatum eſt.

That which is omitted about the yeare of his death, I will add my ſelfe. He dyed *Anno* 1539. In one part of the other Cloyſter I ſaw theſe two epitaphs ſomething neare together, the one of that famous man *Pantaleon* written in golden letters in a faire ſtone, inſerted into the wall directly ouer his tombe.

Trinuno
D. O. M. S.
Henrici Pantaleonis
Baſil. Philos. et Medici Epita.
Diſce tuam ſortem quicunque hæc pelligis; iſtâ
exuuiæ recubant Pantaleonis humo.

* Here he hath not expreſſed the yeare of his death, which was 1531. ſhortly after *Zuinglius* was ſlaine in Switzerland.

Scin

Scin cuius, quem nec ſacræ latuere Camœnæ,
qui potis in numerum cogere dulce melos.
Clinicus, et rerum naturæ conſcius omniũ,
doctus et in faſtos didere geſta patrũm.
Teſtis erit ſacris phyſicis operata iuuentus,
regia quà Rhenus mœnia lambit aquis.
Teſtis erit generoſa armis quam vindice patria
clarauit ſcriptis Teutonis ora ſuis.
Teſtis honos viuax, ampliſſima iura palati
queis auxit Comitem Maxmiliana manus.
Longa æui ſeries, trieteris et hebdomas annũm
bis quina, aduerſis intemerata malis.
Luſtra nouem phyſice, thalamus dena vnus et idem
vendicat, et ſenâ bis quoque prole beat.
Sic famæ, ſic naturæ ſat vixit, et huius
pertæſus vitæ ceſſit in ætheream.
Vixit an. lxxii. M. viii. d. xxii. an. Ch. cIↃ. IↃ.
xcv. Martij iij.

The other of that learned Ciuilian *Franciſcus Hotomannus*, which was erected aboue his tombe alſo, and written in golden letters with a deaths-head, and an houre-glaſſe ouer it.

Trinuno S.
Franciſcus Hotomannus
ex ant. et nob.
Hotomannorum famil. apud Sileſ.
German. pop.
Lutetiæ Par. natus,
Pius integerque iuris iuſtitiæque
Antiſtes,
Ius C. Rom. Scrip. illuſtr.
Valent. Cauar. et Auarici Bitur.
ann. mult. docuit:
De ſum. reipub. conſultus
ſap. reſpon.

Legation

Legation. German.
Sub Car. ix. Franc. Reg.
prosperè gest.
Patriam ob ciuil. bell.
spont. linqu.
In Germ. ceu patr. alt.
concess.
Principib. ob scient. ac prob.
acceptiss.
Basileæ Rauracorum
pub. damno luctuque
plac. fato funct.
B. A. L X V. M. V. D. X X.
⊙ A. c I ↄ. I ↄ. XC. P. id. Feb.
Io. F. amicique Basileæ p.

Againe vnder the same I read this written vpon a flat stone that couereth his bones.

Fran. Hotomanni
I. C.
Mortales exuuias
Tantisper asserundas,
dum
Christo iubente
Immortales exurgant,
Amici
Sub hoc saxo
deposuere.
Loco honoris ergô
Ab ædis curatorib.
liberal. concesso.
vix. an. lxiij. Men. v. d. xx.
ob. prid. id Febr.
ann.
c I ↄ. I ↄ. X C.

Againe

Againe vpon the ſame ſtone theſe verſes are writtten.

Gallia progenuit, ſeruat Baſilea ſepultum,
Interitus expers nomen vbique viget.
Hunc pietas tumulum, tumulum hunc Aſtrea tuentur,
Aſtrea cultorem ſuum,
Cultoremque ſuum pietas poſt fata tuetur
Aduerſa fata huic ſeculo.
Et ſi deſertas gemebundâ voce queruntur
Cultore priuatas ſuo:
Quin reditum ad ſuperos infeſtâ voce minantur,
Ni talis exemplum viri
Huius tu inſpector tumuli, pietate ſequaris,
Ni nos ſequamur poſteri.
Hoc ipſe è tumulo clamat poſt fata ſuperſtes,
Hoc ipſe mandat poſthumis.

In another part of the ſame Cloyſter I ſaw theſe three epitaphs together written in golden letters in the wall, with armes and ſcutchins ouer them, directly ouer the bodies of the perſons themſelues.

The firſt of that famous *Cælius Secundus Curio*, of whom I haue before ſpoken in my deſcription of Turin.

Hoſpes haue, et diſce
Non Cœlius heic,
Sed Cœlij σῶμα, imò σῆμα
Spiritum Chriſtus habet.
Cætera nomen
veræ pietatis,
humanitatis,
ſingularis eruditionis,
prudentiæ,
inſignisque

insigniſque conſtantiæ,
quum σῶμα in*
tunc verè erit
Cœlius Secundus Curio.
hoſpes ſi didiciſti,
vale
Reliquit æt. ſu. an. lxvij.
Sal. clɔ. Iɔ. Lxix.
A. D. viij. K. L. D. C. B.

The ſecond of one of his ſonnes.

Leoni
Curioni Cœlij S. C. F.
Religionis purioris cauſâ
cum parentib. exuli.
nobili, integro,
ſincero
Peregrinationibus,
Captiuit. laboribus
attrito.
An. Ch. M. D. C. I. die Octo. vi.
æta. ſuæ. an. lxv.
extincto
Coniux & liberi
amoris & pie-
tatis ergô
H. M. P.

The third.

Cœlius Secundus Curio Auguſ-
tino filio dulciſs. ſanc-
tiſſque polyhiſtori ac fa-
cundo Baſil. Scholæ Rhe-

* The Word which is here wanting was Hebrew, which I
infeſſe) I omitted, by reaſon that I am ignorant of the Langua

to

tori. cuius corpus heìc cum
I I I. ſororib. lectiſs. iacet,
ſpiritus cum Chriſto: no-
men immortal. lib. ſcriptis
viuit in terris. ſocio &
hærede ſtudiorum or-
batus, dum reuiuiſcit po.
vixit ann. xxiix.
obijt an. Do. clɔ. Iɔ. lxvij.
die xxiiii.
Oct.
Huius ad exemplum iuuenes florentibus annis
viuere ritè Deo diſcite, ritè mori.

Many other notable epitaphes I ſaw there, which the ſhortneſſe of my aboade in Baſil and the vrgent occaſions of calling me away therehence would not permit me to write out, as of *Hierom Frobenius*, and *Michael Iſingrius*, two famous printers of the citie, &c. But what is now wanting, I hope ſhall be hereafter ſupplied; for by Gods grace I will one day ſee Baſil againe.

But one moſt elegant epitaph I will adde, which is to be found in this citie, and very memorable, both for the fame of the perſon vpon whome it was made, and the worthineſſe of the Author that compoſed it. There was giuen me by a learned man, a ſtudent of the Vniuerſitie (of whome I was inquiſitiue for the antiquities of the citie) this excellent epitaph which he told me is extant in a Church of the leſſer Baſil beyond the Rhene that belonged once to the Carthuſian Monkes

Monkes, made vpon the death of that famous Ciuilian *Ludouicus Pontanus* a Roman borne, who died of the plague in this citie of Basil, *anno* 1439. at the time of the generall Councell celebrated here: the author hereof was *Æneas Syluius*, who was afterward Bishop of Rome (as I haue before written) by the name of *Pius Secundus*, the learnedst Pope that hath beene these thousand yeares. The Epitaph is this.

Si mille aut totidem rapuisses vsque virorum
Pestis, adhuc poteram parcere sæua tibi.
Viuens quo nusquam fuerat præstantior alter,
Extinctum potiùs reddis iniqua lues.
Quem fletis leges, quem fletis iura, sacrique
Nunc Canones: obijt, quem coluistis, herus.
Hic vos ornârat, vestras, vbicunque fuerunt,
Solverat ambages: nunc sine voce iacet.
Heu voces, heu verba viri diuina, memorque
Ingenium: quo vis nunc tua multa loco est?
Heu Romane iaces, quo non Romanior vllus
Antè fuit, quo nec fortè futurus erit.
Te parer, & charus retur modò viuere frater,
Heu quantos gemitus ille vel ille dabit?
Te Roma atque omnis plorabit Etruria, teque
Tota petet lachrymis Itala terra pijs.
Te nunc Concilium, te nunc vlulatibus vnum
Ipsa quoque extinctum queritat Ecclesia.
Heu vanas hominum mentes, heu pectora cœca,
Cuique dies certum est fata dedisse suos.
Et nos, cùm superi statuent, veniemus ad illos,
Nemo parùm vixit, cui bona vita fuit.

I was in their theological schoole which is at the south corner of the Church, vnto the

which you cannot paſſe but through the Quire. It is a very decent and comely place, but inferiour to our Diuinity ſchoole of Oxford. At the upper end is a ſeate for the Diuinity reader to ſitte in: and all the middle, from one end to the other is filled vp with very conuenient ſeates for the hearers. The walles are decked with Hebrew, Greeke, and Latine, and Dutch ſentences out of the Scriptures, and with the teſtimonies of thoſe famous men of our reformed religion that haue been heretofore Readers in that place, as of *Andreas Carolostadius*, &c.

In this ſchoole I heard *Amandus Polanus* a Polenſdorf, that famous Diuine and learned Writer reade a Diuinity Lecture, but his audience at that time was very ſmall: I obſerued a certaine forme of teaching at this lecture whieh I neuer noted in any place before that time. For he did often repeat euery principall ſentence of note, a matter very auaylable for the hearers memory: not vſed by any publike profeſſour of Oxford. The like cuſtome I haue heard is obſerued by the profeſſours of many other Dutch Vniuerſities, eſpecially by thoſe of Leyden in Holland. In this roome alſo it was my good fortune not only to ſee, but alſo to conuerſe with in familiar diſcourſe (to my great ioy and comfort) that admirable ornament of this Vniuerſity *Ioannes Iacobus Grynæus* the ſonne of the foreſaid *Simon Grynæus* whoſe Epitaph I haue aboue written. A man of ſuch ſpeciall marke

marke that he may be well called a ſecond *Oecolampadius*, that is, a glittering lampe of Gods Houſe. For he is a man famouſed ouer moſt of the Weſterne Vniuerſities of Chriſtendome for his learned lucubrations and moſt ſolid workes of Diuinity, which are diuulged to the world to the great benefit of Chriſtes Church. As the Eccleſiaſticall hiſtory of *Euſebius*, *Ruffinus*, *Socrates*, *Theodoret* he hath illuſtrated with a learned Chronographie. Alſo the workes of *Irenæus* Biſhop of Lyons, with arguments and obſeruations of diuers reading. An epitome of the Bible containing the arguments of the bookes and chapters of the olde Teſtament. A ſhort interpretation of the pſalmes 133. 110. 19. Alſo he hath written a commentary vpon the Prophets *Haggeus*, *Hababuc* & *Malachie*: a brief Chronology of the Euangelicall hiſtory: A Sciographie of ſacred Theologie, according to the three formes of methode, ſyntheſis, analyſis, and definition. Vnto the which he hath added threeſcore Theſes contayning the principall heads of our religion. Likewiſe he hath written a ſynopſis of the hiſtory of man. And two hundred ſeueral Theſes diſputed in this Vniuerſity. A conſolatory booke in the time of the peſtilence. An excellent treatiſe to the Count *Palatine* of Rhene, *de Eccleſiæ Palingeneſia*, which I haue often read with great pleaſure. All which workes have bene printed in this Citie. This worthy man continueth to this day a publike Diuinitie reader

of this Vniuerſity. And at that time when I was there did begin to interprete the Genealogie of Chriſt out of the firſt chapter of St. *Mathews* goſpell, as he himſelfe tolde me. Hee is at this time betwixt ſeuenty and eighty yeares of age. They eſteeme him in Baſil an Imitator of *Eraſmus* his phraſe, as *Polanus* of *Cicero*. I found him very affable, and full of learned diſcourſe and ſingular variety of matter, and ſo facil and plauſible in his deliuery, that me thinks that notable verſe of *Homer* in praiſe of *Neſtor* may be very properly ſpoken of him.

τῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή

Which is thus incomparably well interpreted by *Cicero*: *Cuius ex ore melle dulcior fluebat oratio*. He tooke great pleaſure in diſcourſing of our Engliſh Vniuerſities, and of the learned men of England in former times, as of *Venerabilis Beda* (whom I haue before mentioned in my notes of Paris) and *Alcuinus* the ſchoolemaiſter of *Carolus Magnus*. And alſo he highly commended Queene *Elizabeth*, and our preſent King *Iames*.

I obſerued one thing in the outſide of this Cathedrall Church (whereof I haue before written) that I neuer noted in any other, which although the reader perhaps will eſteeme but a meane thing and vnworthy the mention, yet for the nouelty of the matter I will ſpeake of it: it is nothing elſe but the tyle. A matter of rare curioſity. For this

Church

Church is ſo exquiſitely tyled, that it maketh a wondrous faire ſhew a farre off: the tyles being made of many colours, blew, yellow, and red, and wrought by way of checker worke. In a little pretty greene yard or court walled about adioyning to this Church and neere to the Rhene, I noted the ſtrangeſt Tree that euer I ſaw, being of the Latines called *Tilia*, of the Dutchmen *Linda*, which ſtandeth in the middeſt of the court, and ſpreadeth his boughs and limmes a great way forth in an equall compaſſe, at the leaſt thirtie foote broad (in my opinion) euery way. The boughs being ſupported with a great company of long poles to beare them vp the more orderly. I heard there is ſuch another Tree in the Citie; but I ſaw it not. The like I ſaw ſtanding in the high way within a few miles of the Citie of Heidelberg, but it is much inferiour to this. In the outſide of the Weſt end of the Church there is erected a goodly Statue of St. *George* on horſeback, thruſting his launce into the throate of the Dragon. Likewiſe I obſerued at the Weſt end of the Church a very plaine yard, which I therefore mention becauſe in times paſt they were wont to celebrate notable iuſtes and tornaments in this place about the beginning of Lent, vpon that day which we commonly call Shroue-tueſday.

Amongſt the reſt, there was one famous meeting here (as a certaine learned Gentleman of the Vniuerſity told mee, being alſo men-

tioned by *Munſter* in his deſcription of Baſil) vpon the yeare 1376. At what time one of the Leoppolds Duke of Auſtria, exerciſed himſelf at the aforeſaid game, with many other great Peeres. This Tornament is ſomething memorable, becauſe at that time there was raiſed ſuch a tumult amongſt the Citizens, that the Duke was conſtrained to flie ouer the Rhene to the leſſer Baſil, with many of his Nobles, whereof ſome were taken priſoners, as *Rodolph* Earle of *Habſpurg*, *Rodolph* Marqueſſe of Hochberg, &c. But at length the matter was pacified, after thoſe Citizens that were the ring-leaders of the ſedition, were executed for their malapertneſſe.

The Vniuerſitie is ſeated in the greater Citie, beeing firſt inſtituted by that learned Pope, *Pius ſecundus*, who was firſt called *Æneas Syluius* before his Papacie. It hapned that when he made his abode in this Citie, he was ſo exceedingly delighted with the ſituation thereof, that within a ſhort ſpace after, he made it a ſeminary of learning, endowing it with ſuch priuiledges and liberties as Bononia in Italie, and other Vniuerſities did enioy. His firſt grant he confirmed at Mantua, in the yeare 1459. and the ſecond yeare of his Popedome. The Colledges are but few, no more then two in number, beeing diſtinguiſhed by the names of the higher and the lower Colledge, both which I viſited. The lower was built by *Eraſmus*, which he hath inriched with maintenance. The higher hath

no

no reuenewes, or very little to maintaine the ſame; ſo that the greateſt part of Students are tabled in the Citie at their own charge.

In a certaine roome of *Eraſmus* Colledge, I heard a very learned Greeke lecture read in one of *Homers* Iliads by Mr. *Zuinggerus*, the publike profeſſour of the Greeke tongue, who was the ſonne of that famous *Theodorus Zuinggerus*, a great Philoſopher of this Vniuerſity. Surely although the Academie be but ſmall, yet it hath bred a great multitude of paſſing learned men within theſe three-ſcore yeares of all principall faculties, eſpecially Diuines, and many excellent Philoſophers. For beſides thoſe famous men whoſe monuments and epitaphs I haue before mentioned, many worthy profeſſours of learning haue ſpent their time in this noble Vniuerſity, as in a moſt ſure harbour and pleaſant receptacle of all the Muſes. As *Sebaſtian Munſter*, *Conradus Lycoſthenes*, *Henricus Glareanus*, *Hieronymus Gemuſæus*, *Ioannes Amerbachius*, and his three learned ſonnes, *Bonifacius*, *Bruno*, and *Baſilius*, whereof the two later haue moſt learnedly illuſtrated the workes of Saint *Hierome*; *Gulielmus Gratarolus* whom I haue before mentioned in my deſcription of *Bergomo*; *Sebaſtianus Brandis*, *Theodorus Zuingerus*, and many other excellent men, whoſe memory will euer liue in their learned workes.

Amongſt other calamities that this Citie hath in former times ſuſtained, as the ſacking of it by barbarous *Attila*, King of the

Hunnes, and the burning of it afterward by the Hungarians in the time of *Lewes* the fourth Emperour of that name, there happened two notable earthquakes (as I both heard of a learned man in the Citie, and alſo read in *Munſters* Coſmographie) that did not a little ruinate the ſame. Whereof the firſt was in the yeare 1346. The ſecond 1356. at what time moſt of the principall buildings of the Citie, both ſacred and ciuill were vtterly ſhaken, and rooted out of their foundations, the Citizens by good fortune eſcaping with their liues by flight out of the Citie, yet one hundred of them were ſlaine with the fall of the houſes. Moreouer the ruine of the buildings cauſed ſo great a fire by the colliſion of them together, as laſted many dayes, and deſtroyed both man and beaſt. A ſpectacle exceeding tragical. For the repayring of which ruines many came to Baſil from ſome of the Cities of Alſatia and Heluetia, and within a ſhort ſpace well repeopled the Citie, and beautified it with many ſtately houſes that they raiſed vp from the foundations. This Citie was heretofore Epiſcopal, the firſt Biſhop thereof being one *Walanus* in the yeare 704. who liued in the time of *Pipin* King of France, the father of *Carolus Magnus*. And it was for the ſpace of many yeares adorned with the reſidence of a Biſhop, whoſe Palace was in the leſſer Baſil till the yeare 1365. one *Ioannes de Wan* an Italian, being the laſt Biſhop; a man of that turbulent ſpirit

rit as vtterly ouerthrew the Biſhopricke by his inſolent behauiour.

Beſides many other notable things that haue much enobled this ſtately Citie, theſe two are eſteemed not the leaſt, namely that famous * Councell that was celebrated and kept here *anno* 1431. vnder the Emperour *Sigiſmundus* and the Popes *Eugenius* the fourth, and *Felix* the fifth: and that notable art of printing, which hath theſe many yeares much flouriſhed in this Citie, not ſo much for the excellency of the print (which indeed is no better here then in other Cities) as for the ſingular induſtrie and great labours of the Printers of the Citie (that haue bene as learned men as moſt of that faculty in Chriſtendome) namely *Ioannes Operinus*, the two *Frobenii*, *Iohn* the father, and *Hierome* the ſonne, *Michael Iſingrius*, *Sebaſtian Henricpeter*, *Ioannes Heruagius*, *Nicolaus Epiſcopius*, *Ioannes Wolphius*, &c. Which worthy men haue taken as great paines to purge many ancient and learned authors both ſacred and prophane from thoſe manifold faults and errours which by the iniury of the times were crept into them, as *Hercules* did in times paſt in the cleanſing of *Augeas* ſtable. Of thoſe battels that haue beene waged neere to this Citie, I finde two aboue the reſt moſt memorable: whereof the one was fought by *Iulius Cæſar* againſt *Ari-*

* At this Conncell it was decreed that the authority of a generall Councell was greater then of the Pope.

ouiſtus

cuiſtus King of the Germanes, euen the laſt battel that was waged with him, at a place called St. *Apollinaris*, which was one Dutch mile from Baſil, ſtanding in the ſame ſide of the Rhene, which was heretofore accounted part of France: The other was waged neere to the Citie vpon the ſeuenth of September in the yeare 1444. betwixt the Armeniaci (ſo called from a certaine Earledome of *Aquitanie*, the Earle whereof was a great Commander in that Armie) vnder the conduct of *Ludouicus* Dolphin of Fance, who was afterward the eleuenth King of that name; and the Heluetians. Which battell is much the more memorable by reaſon of the vnequall number of the fighters. For three thouſand of the Heluetians conquered twenty thouſand of the French men. But ſo that all the Heluetians loſt their liues in fight, in that manner as we reade the valiant Spartans did at the ſkirmiſh of Thermopylæ in Greece, when three hundred of them being conducted by their valiant Captaine *Leonidas*, oppoſing themſelues with a few other Grecians againſt the huge armie of the Perſians.

The men of this Citie weare great codpieces and ruffe bandes as the Tigurines do. Alſo they weare a ſtrange kind of hat, wherein they differ from all other Switzers that I ſaw in Heluetia. It is made in the forme of a cap, very long crowned, whereof ſome are made of felt, and ſome of a kinde of ſtuffe not vnlike to ſhagge in outward view. It hath

hath no brimmes at all, but a high flappe turned vp behind, which reacheth almoſt to the toppe of the hat, being leſſer and leſſer towards the toppe. This faſhion is ſo common in the Citie, that not onely all the men generally doe weare it both Citizens and Academicks (in ſo much that *Amandus Polanus* wore the ſame in the Diuinity ſchoole) but alſo the women whatſoeuer, both yong and old. Moreouer their women, eſpecially maides doe weare two ſuch plaited rowles of haire ouer their ſhoulders wherein are twiſted ribbons of diuers colours at the endes, as the women of Zurich. I obſerued many women of this Citie to be as beautifull and faire as any I ſaw in all my trauels: but I will not attribute ſo much to them as to compare them with our Engliſh women, whom I iuſtly preferre, and that without any partialitie of affection, before any women that I ſaw in my trauels, for an elegant and moſt attractiue natural beautie.

The diet in their principall Innes is paſſing good, eſpecially at their Ordinaries. For the variety of meate and that of the better ſort, it is ſo great that I haue not obſerued the like in any place in my whole iourney ſauing at *Zurich*. But indeede, it is ſomething deare, no leſſe then eight battes a meale, which are twenty pence of our money. They vſe to ſitte long at ſupper, euen an houre and a halfe, at the leaſt, or almoſt two houres. The firſt noble carowſing that I ſaw in Germany was at

mine

mine Inne in Baſil. Where I ſaw the Germanes drink helter ſkelter very ſociably, exempting my ſelfe from their liquid impoſitions as well as I could. It is their cuſtome whenſoeuer they drink to another, to ſee their glaſſe filled vp incontinently, (for therein they moſt commonly drinke) and then they deliuer it into the hand of him to whom they drinke, eſteeming him a very curieous man that doth pledge the whole, according to the old verſe:

Germanus mihi frater eris ſi pocula ſiccas.

But on the contrary ſide, they deeme that man, for a very ruſticall and vnſociable peaſant, vtterly vnworthy of their company, that will not with reciprocal turnes mutually retaliate a health. And they verifie the olde ſpeech ἢ πίθι ἢ ἄπιθι, that is, either drinke or be gon. For though they will not offer any villanie or iniury vnto him that refuſeth to pledge him the whole, (which I haue often ſeene in England to my great grief yet they will ſo little regard him, that they will ſcarce vouchſafe to conuerſe with him. Truly I haue heard Germany much diſpraiſed for drunkenneſſe before I ſaw it; but that vice reigneth no more there (that I could perceiue) then in other countries. For I ſaw no man drunk in any place of Germany, though I was in many goodly Cities, and in much notable company. I would God the imputation of that vice could not be almoſt as truly caſt vpon mine owne nation as vpon Germany,

Germany. Beſides I obſerued that they impoſe not ſuch an ineuitable neceſſity of drinking a whole health, eſpecially thoſe of the greater ſize, as many of our Engliſh gallants doe, a cuſtome (in my opinion) moſt barbarous, and fitter to bee vſed amongſt the rude Scythians and Gothes then ciuill Chriſtians, yet ſo frequently practiſed in England, that I haue often moſt heartily wiſhed it were clean aboliſhed out of our land, as being no ſmall blemiſh to ſo renowned and well gouerned a Kingdome, as England is.

It was my chance to heare very diſmall and vnhappy newes in this city of my moſt learned and worthy countriman Mr. *Hugh Broughton*. For there was diſperſed a fame for a little time about the Vniuerſity that he had vtterly abandoned his religion, and inſerted himſelfe into the Ieſuitical ſamily at Mentz. But afterward I vnderſtood that it was a very falſe and malicious tale. For when I came to Mentz I heard of all the particulars by a certaine Engliſh Prieſt liuing amongſt the Ieſuites, who told me that there hapned a certaine vnlucky occaſion of acquaintance betwixt *Nicholas Serrarius*, the Coryphæus of the Ieſuites of that City and Mr. *Broughton*, which miniſtred the original matter of that ſcandalous rumour in many German Cities: but that he continued as vehement an aduerſary againſt the Papiſticall religion as euer he was. Thus at length I end my diſcourſe of this renowned City and Vniverſity of Baſil,

with

with the remembrance of my famous countriman Mr. *Broughton*, who for his exquiſite ſkill in the ſacred languages of the Hebrew, Chaldean, Syrian, and Greeke, hath purchaſed himſelfe a great fame in ſome of the worthyeſt Cities and Vniuerſities of Germany; the place of his aboade being the noble Citie of Amſterdam in Holland, when I was in the Netherlands.

Thus much of Baſil.

I Made my aboade in Baſil all Tueſday after nine of the clocke in the morning, all Wedneſday being the one and thirtieth and laſt of Auguſt, and departed therehence in a barke *ſecundo curſu* vpon the riuer Rhene betwixt fiue and ſixe of the clocke in the morning the firſt day of September being Thurſday, and came to the Citie of Straſbourg, which is foure ſcore Engliſh miles beyond it, about eleuen of the clocke the next morning, being Friday, and the ſecond day of September. By the way I paſſed by two Cities, both ſeated on the right hand of the Rhene, whereof the one is called Neobourg, the other Briſac. Both theſe are Papiſtical. The Thurſday night it was my chaunce to lie about twenty miles on this ſide Strasbourg in my boate *ſub dio* vpon a wadde of ſtraw, hauing for my couerled the cold open aire which did not a little puniſh me: yet I comforted my ſelfe with the recordation of the old verſe,

Dulcia

Dulcia non meruit qui non guſtauit amara, that I did not deſerue the ſweet iunkats of my little experience without ſome bitter pilles and hard brunts of aduerſe fortune.

But before I come to the deſcription of Straſbourg I will ſpeake ſomething of the Rhene, becauſe at Baſil where I firſt was imbarqued vpon the ſame, it extendeth it ſelfe in a greater bredth then I could ſee before. This noble Rhene, being next to the Danubius, the faireſt riuer of all Germany, which it diſterminateth from France, deriueth his original ſpring from a certaine Mountaine of the Rheticall Alpes, called Adula, but a little way diſtant from the Citie of Curia aboue mentioned, which yeeldeth two ſeueral fountaines, wherehence riſe two riuers that meete together in one, about fiue Engliſh miles aboue the ſaid Curia, whereof one is called the firſt Rhene, the other the ſecond. Betwixt theſe two fountaines and the ſpring of the Rhodanus, that I haue aboue ſpoken of in my deſcription of Lyons, there is interiected no longer ſpace then of three houres iourney, the high Mountaine Godard (which is commonly eſteemed the higheſt of all the Alpine Mountaines) deuiding them aſunder. *Virgil* calleth this riuer *bicornis*: as

* *Extremique hominum Morini Rhenuſque bicornis,*

becauſe it hath in a manner hornes, and thoſe in number two, whoſe names are Lecca, and Wahalis. In which reſpect other Poets alſo as

* *Æneæ.* 8.

as well as he termed it *bicornis*. By theſe hornes are meant certayne armes as it were or ſecondary riuers deriued out of the ſame. For indeede in *Virgils* time it had two *cornua* only, which about the entrance of Holland, heretofore called Batauia, doe diſgorge themſelues partly into the riuer Moſa, and partly into the weſterne Ocean. But within a few yeares after *Virgils* death it beganne to be called *tricornis* by the addition of a third riuer whoſe name is Iſella. Which *Druſus* the brother of the Emperour *Tiberius*, at what time he leuied armes againſt the Germanes, conueighed out of the Rhene by the meanes of a large ditch that his Souldiers digged out of the maine land for the ſame purpoſe, to the end that he might obiect the ſame as an *obex*, or a barre for repulſing the violent inuaſion of the Batauians, which were the people of the country, againſt him. *Iulius Cæſar* cauſed the portraiture of this riuer (as *Tranquillus* writeth in his life) to be made in gold, and preſented in his triumph of France, as being the only riuer that deuided Germany and France, which he had with ſuch great difficulty made ſubiect to the Romans: the like whereof he did of the famous riuer Rhodanus, as I haue before written in my Obſervations of Lyons. One moſt memorable and admirable thing I will report of this riuer, which I haue read in an eloquent Epiſtle of *Angelus Politianus*, ſent to his friend *Iacobus*, Cardinal of Pauie. A thing that he hath borrowed (as I coniecture) out of the booke

of

of *Cornelius Tacitus de Germanorum moribus*, which was this: The Rhene had in times past one more strange property then any riuer in the whole world, that I could either heare or reade of in any history whatsoeuer, sacred or prophane, that whensoeuer any infants were cast into his channell (a thing that hath sometimes happned) if they were begotten out of lawfull wedlocke, the riuer as a iust reuenger of the mothers polluted bed would presently swallow it vp in his swift streame; but if he found them to be begotten in the honest and chaste couple of marriage, he would gently and quietly conueigh them vpon the toppe of the water, and restore them into the trembling handes of the wofull mother, yeelding safety vnto the silly babe as a most true testimony of the mothers vnpolluted chastity.

The end of my Obseruations of Switzerland.

My Obseruations of some parts of high Germanie

SEeing I am now come into Germanie I wil speake something of the boundes of the country, and their names together with their etymologies, that are very elegant. Also I will make some short mention of Alsatia, the name of the territory wherein Strasbourg standeth, and so anon descend to the de-

ſcription of the City it ſelfe. Germanie is the largeſt region of all Europe, being diuided from France by the riuer Rhene, from Rhetia and Pannonia by the Danubius, from Sarmatia now called partly Polonia, partly Pruſſia, likewiſe from Dacia, (whereof the greateſt part is now called Tranſyluania) by certaine mountaines. The other parts are bounded with the Ocean. This country had two names heretofore before it was called Germany, *viz. Teutonia* and *Alemannia. Teutonia* ſome will haue to be ſo called *quaſi Tuiſconia* from *Tuiſco* the ſonne of the Patriarch *Noah* by his wife *Arezia*, who after the generall inundation of the world, hauing all that vaſt country that lyeth betwixt the riuers Tanais and the Rhene, aſſigned vnto him by his father for a Kingdome to reigne in, came into theſe weſterne parts of the world ſhortly after the deluge, and made his reſidence in ſome place neare to the Rhene. Others deriue it from one *Teutanes*, (which deriuation is the better in my opinion, and more anſwerable to the name of *Teutonia*) who was the Lord of this country after the death of King *Tuiſco*. Likewiſe the name *Alemannia* hath foure etymologies. For ſome write that it taketh his denomination from *Alemannus* the ſurname of *Hercules*, who (as that ancient Chaldæan authour *Beroſus* writeth) did heretofore reigne in this country. Others ſay that it commeth from *Mannus* the ſonne of the foreſaid *Tuiſco*. But the beſt

and

and moſt elegant etymologie of all, is to deriue it (as ſome learned doe) from two German wordes which doe altogether agree with our Engliſh, euen from *All man*, as the people called *Marcomanni* (which are now thoſe of Morauia) had their name from *Marck*, which ſignifieth the bound of a country, and the word *Man*. So that they which deduce the name of *Alemannia* from *All man* (as *Munſter* doth) giue this reaſon for it, becauſe the auncient Alemannes were very couragious and valiant men, yea they were *All men*; as when we in our Engliſh idiome doe commend a man for his valour, we ſometimes ſay ſuch a man is all courage, all ſpirit: ſo the *Aleman*, *quaſi All man*, he is all valour, euery part of him is *viril*, manly, and couragious, no jot effeminate, which indeede was verified by their fortitude and manly cariage in their warres againſt the Romans. Though this etymologie be paſſing good and deſerueth (in my opinion) to be moſt approued aboue all the reſt, yet I perceiue that *Philip Melanæthon*, ſpeaking according to the opinion of other writers, affirmeth that the *Aleman* is ſo called *quaſi Allerleyman*, a Dutch word, which ſignifieth a promiſcuous multitude, which heretofore conioyned themſelues togeather to recouer their liberty, by reaſon of the tyrannicall inſolencies of the Roman Captaines. Againe I obſerue in reading of hiſtories the firſt mention of this word *Aleman*, in the hiſtorie of the Emperour *Valerius Probus*, who of the

Franci and *Alemanni* ſlew foure hundred thouſand. The third name *Germania*, which is the moderne appellation of the country, hath as elegant an etymologie as *Alemannia*. For it is called *Germania* from the Latin word *Germanus*, which doth ſometimes ſignifie a mans natural brother both by Father and Mother, *quaſi ex eodem germine natus*, one that iſſueth from the ſame ſtock, that is, one that ſpringeth from one and the ſelfe ſame mothers belly. The reaſon of this etymologie is this: Becauſe the auncient Germanes did with ſuch a brotherly affection ſhare dangers and fortunes of warre, that thoſe which remained at home by applying themſelues to the affaires of husbandry, maintayned the wiues and children of them that were gone into the warres for the common ſafety of their country: and againe thoſe that had beene a yeare abroad in warfare, returned home into their country to exerciſe tillage and to nouriſh the families of thoſe men that were preſſed forth into the wars in their roome. Now though I doe in this place prefixe this diſcourſe of the boundes and the auncient names of this country by way of an introduction to my enſuing deſcription of the German cities, you muſt conſider that this particular country on the farther banke of the Rhene where Baſil, Strasbourg, Spira, Wormes, Mentz, &c. doe ſtand, was not heretofore in the time of the auncient Romanes, as *Iulius Cæſar*, *Druſus*, and other valiant Worthyes that conquered it, called

called Germany, (for all this long tract was deuided from Germany by the riuer Rhene, as I haue before ſaid about the beginning of this diſcourſe) but in thoſe times it was euer eſteemed for a part of Gallia, and ſo was reputed for the ſpace of many hundred yeares after, till the time of the Emperour *Charlemaine* and his ſucceſſors, and then it beganne to be called Germany as well as the other parts on the hither ſide or banke of the Rhene (which are indeed the true and ancient Germanie) ſince which time it hath continually retained the ſame name to this day. Hauing now ſpoken of the boundes and names of Germany, I will briefly mention this country wherein Straſbourg ſtandeth, and ſo at length after ſo long a preamble (which I hope will not be irkſome to a iudicious reader) relate the particulars of the Citie itſelfe. The name of the country is Alſatia (as I haue aboue written) but commonly called in Dutch *Elſaſſ*. It is deuided into two parts, the higher and the lower Alſatia: a territory very populous, frequented with goodly Cities and townes (whereof theſe are the chiefeſt, Straſbourg, Rubeaquum, commonly called Rufach, and Colmaria) inriched with precious mines of ſiluer, and is accounted ſo fertile a plot of ground that ſome doe not doubt to call it the garden of Germany. Heretofore it was called the leſſer France, and that for the ſpace of fiue hundred yeares. Afterward it was conuerted to a Landgrauiat, and for many yeares ack-

nowledged a Landgraue for the ſupreme Lord thereof, as the territorie of Haſſia doth at this day, and as Thuringia did heretofore.

Thus much of the Bounds and diuers Names of Germanie, and of the territorie of Alſatia.

My Obſeruations of Argentina or Argentoratum, commonly called Strasbourg the Metropolitan City of Alſatia.

SInce I came into England I found theſe verſes following in praiſe of Straſbourg, and the famous tower of the Cathedrall Church, in a certaine elegant booke that a Gentleman a kinde Friend of mine, and my neighbour in my country of Somerſetſhire, one Mr. *George Sidenham*, the ſonne and heir of my right Worſhipfull friend Sir *Iohn Sidenham*, very louingly communicated vnto me, which by reaſon of the elegancy thereof, I haue thought expedient to prefixe before my deſcription of this noble City, hoping that they will be very pleaſing to the learned Reader.

VRbs antiqua iacet (primi coluere Triboces)
Argentoratum, ripis contermina Rheni.
Diues opum, & nulli veterum virtute ſecunda,
Siue fidem ſpectes, & religionis honorem:
Siue forum, canoſque Patres, ſanctumque Senatum,
Iuſtitiæque decus: ſeu limina culta Lycei,
Inſigneſque

Insigneſque viros: ſeu duro mœnia ſaxo
Condita, & armatas aduerſa in prœlia vires,
Marmoreaſque domos, atque ardua tecta domorum.
Hâc templum auguſtum, cœlataque turris in vrbe
Vertice proſpiciens alto (mirabile dictu)
Surgit, & excelſum caput inter nubila condit.
Tota toreumatibus, pictiſque exciſa columnis,
Tota patens luci, & leni perſtabilis aurâ,
Et cono inſignis galeæ, & teſtudine circum
Quadruplici ſepta, & nullo violabilis ictu.
Prima ſolo poſuit quondam fundamina duro
Steinbachiâ natus de gente Eruinus, & omne
*Ad galeam duxit * opus, & teſtudine ſepſit.*
Tempore quo imperij geſſit Rodolphus *habenas*
Habſpurgus, Comitum Germanus origine Cæſar.
Nunc illam multis ſeruantque fouentque minores
Impenſis, magnoque locant in honore, ſuoſque
Maiores hâc laude æquant. Nam fulmine tactam
Sæpiùs immenſi repararunt ſumptibus æris.
Iamque adeò nuper, ſoribus quà maxima templi
Stant adyta auſtrinis, ſociâ teſtudine iuncta,
Excelſo fabricam poſuerunt pariete muri
Intùs vt exactas mortalibus indicet horas,
Et Solis Lunæque vias, noctesque dieſque,
Et menſes, faſtoſque in longum digerat æuum.
Mirum opus ingenij, mirandâque arte paratum.
Quale laboriferi neſciſſet radere tornus
Praxitelis, Cous nec depinxiſſet Apelles,
Nec Polycletæus duxiſſet in ære caminus.
Quale nec Ætnæis olim Telchines in antris,
Nec rigidus Steropes, nec qui polit arma Tonanti

* A fault but ſomething tolerable.

Mulcber aterna potuiſſet fingere maſſa.
Quale nec hoc toto quiſquam conſpexit in orbe,
Nec facilè aſpiciet, ſeu Gallica regna pererret,
Seu totam Italiam luſtret, ſeu Teutonis orbem
Viribus ingenij ſuperantem climata mundi
Toties, inuiſat, ſeu Perſica rura peragret,
Siue adeat Libyen atque vltima littora Thules.

STraſbourg ſtandeth in the lower Alſatia, and is ſituate in a very pleaſant and delectable plaine about a quarter of an Engliſh mile diſtant from the Rhene, yet well watered with three other riuers, as the Kintzgus, the Illa, and the Bruſchus, whereof the laſt runneth through a part of the City; a place of ſuch paſſing fatneſſe and fertility (as a certaine Engliſh Merchant told me, called *Robert Kingman*, an Hereſordſhire man borne, but then commorant in Strasbourg with his whole family when I was there) that for amenity of ſituation and exceeding plenty of all things that the hart of man can wiſh for, it doth farre excell all the other Cities of the ſame territorie, though ſome of them are very faire, as Rubeaquum, Seleſtadium, Colmaria &c. in ſo much that when I did throughly contemplate the ſweet champaignes, meadowes, lakes, vineyards, and gardens about the ſame, I ſaid to my ſelfe that I might very iuſtly call the *circumiacent* plaine about this City, *ſumen Alſatiæ*, that is, the moſt principall and fruitfull place of all Alſatia, as *Flauius Vopiſcus* an ancient hiſtoriographer did heretofore terme

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the fields of Roſea, neare to the City of Bononia, *ſumen Italiæ*. This part of the country with ſome other bordering places thereof was once inhabited by a kind of people called * Triboces, before ſuch time as it was called Alſatia, wherehence it was called *Tribocum regio*. So ancient is this City that it is thought it may contend with any German City whatſoeuer for antiquity, ſauing thoſe three that I haue before mentioned, namely Treuirs, Zurich, and Solodurum. Nay *Munſter* doth not doubt to affirm (but ſpeaking after other men) that it was built at the ſame time thoſe Cities were, ſo that as the City of Treuirs had her denomination from *Trebeta*, the ſonne of *Ninus* King of the Aſſyrians: ſo was this city firſt called Trebesburgum (as the ſame *Munſter* reporteth) or Tyrasburgum from the very ſame founder. And afterward by the changing or addition of ſome letters it was called Strasburgum. Againe there are others that attribute the change of the name from Trebesburgum to Straſburgum (as the foreſaid author writeth) to the tyrannie of *Attila* King of the Hunnes, who after he had demoliſhed this City with many other noble cities of Germany, did with ſuch extreme furie deface the walles thereof, that he opened a free way and paſſage for all manner of people whatſoeuer promiſcuouſly to enter the ſame; which accident gaue occaſion of the name Strasbourg, that is, a Ci-

* Theſe are mentioned by Cæſar.

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ty that yeeldeth a common way for all men to paſſe through: for *Stroze* in the high Dutch ſignifieth a way. Alſo the ſame *Attila* impoſed an other name vpon it, which it retained but a little while, *viz Polyodopolis*, which ſignifieth as much as the former name Strasbourg. For it is compoſed of three Greeke wordes, πολὺς which ſignifieth many, ὁδὸς a way, And πόλις a City, that is, a City that a man may many wayes paſſe through. But the name Argentina was impoſed vpon it from the Latin word *Argentum* that ſignifieth ſiluer, becauſe when the City was ſubiect to the Roman Empire, ſome *Quæſtor* in the behalfe of the Senate of Rome made his reſidence and kept his *Audit* in this City to gather vp all the rents and tributes due to the Romans in thoſe parts, as being their gazophylacium, that is, a place where their checker-chamber was for the ſafe keeping of the Roman treaſure, euen as Lyons was heretofore appointed a checker City for the Romans in the Prouince of France, where they had ſuch another Officer aſſigned for the ſame purpoſe, I haue before written in my Obſeruations of that Citie.

There are many goodly things in this renowned City that doe much beautifie the ſame. As the loftineſſe of the building, the multitude of their houſes, the beauty and ſpaciouſneſſe of their ſtreetes, and the clean keeping thereof, the great frequency of people, their ſtrong walles made of hard ſtone, and adorned

adorned with ſtately battlements, diuers towers, ſtrong bulwarkes, faire gates, mighty and deep trenches that are moated round about: and of thoſe walles I obſerued two ſeuerall, being by a conuenient ſpace diſtant aſunder, and each of them enuironed with a deepe ditch. Truly theſe double walles do much grace the Citie. But the principall things of all which do eſpecially illuſtrate and garniſh Strasbourg, are but two, which becauſe they are the moſt matchleſſe and incomparable fabrickes of all Chriſtendome, no Citie whatſoeuer in all Europe yeelding the like, I will ſomething particularly diſcourſe thereof. Theſe are the Tower of the Cathedral Church, and a Clocke within the Church. But before I ſpeake of eyther of theſe I wil firſt make relation of their Church, becauſe that is as it were the maine body, whereof theſe two are the principall and fayreſt members.

The Cathedrall Church is dedicated to our Lady, and commonly called the Minſter of Strasbourg. It was firſt founded about the yeare 508. by *Clodoueus*, the firſt ChriſtianKing of France, who was the founder of the principal church of Zurich alſo, which is called by the name of Saint *Felix* and *Regula*, as I haue before ſaid. At the entrance of the Church are three dores made of maſſie braſſe, and decked with many hiſtorical matters of the old and new Teſtament, which are very curiouſly expreſſed in pretty little images ouer the ſame dores. Within the Church, about the

the weſt end of the body thereof, there is a faire paire of Organs that were new mending when I was there, and like to be paſſing beautifull when they are throughly ended. For the Citizens beſtowed great charges in gilding of them. I obſerued one thing in this Church that I neuer ſaw in any Church before, euen a Well in the South ſide of the body: the water whereof ſerueth for diuers vſes, as to ſprinkle the Church, to the end to keepe it cleane, alſo for the baptizing of their Children, &c. But this Church yeeldeth the ſuperiority to the Cathedral Church of Baſil, that I haue before ſo much commended (ſauing only for the two foreſaid matters which I will hereafter deſcribe) for I could not perceiue as much as one monument in the whole Church. They haue a very religious exerciſe in this Church. For twiſe euery day in the weeke here is a ſermon preached by a learned Diuine. The other Churches in the citie are ſixe in number.

Hauing now ſpoken of the Church, I will next mention thoſe two memorable things that I haue already named. But I will firſt begin with the Tower, in regard it is the faireſt of the two. Surely the ſame is by many degrees the exquiſiteſt peece of work for a Tower that euer I ſaw, as wel for the height, as for the rare curioſity of the architecture; ſo that neither France, Italy, nor any City in Switzerland or vaſt Germany, nor of any Prouince or Iſland whatſoeuer within the precincts of the Chriſtian world can ſhew the like. It

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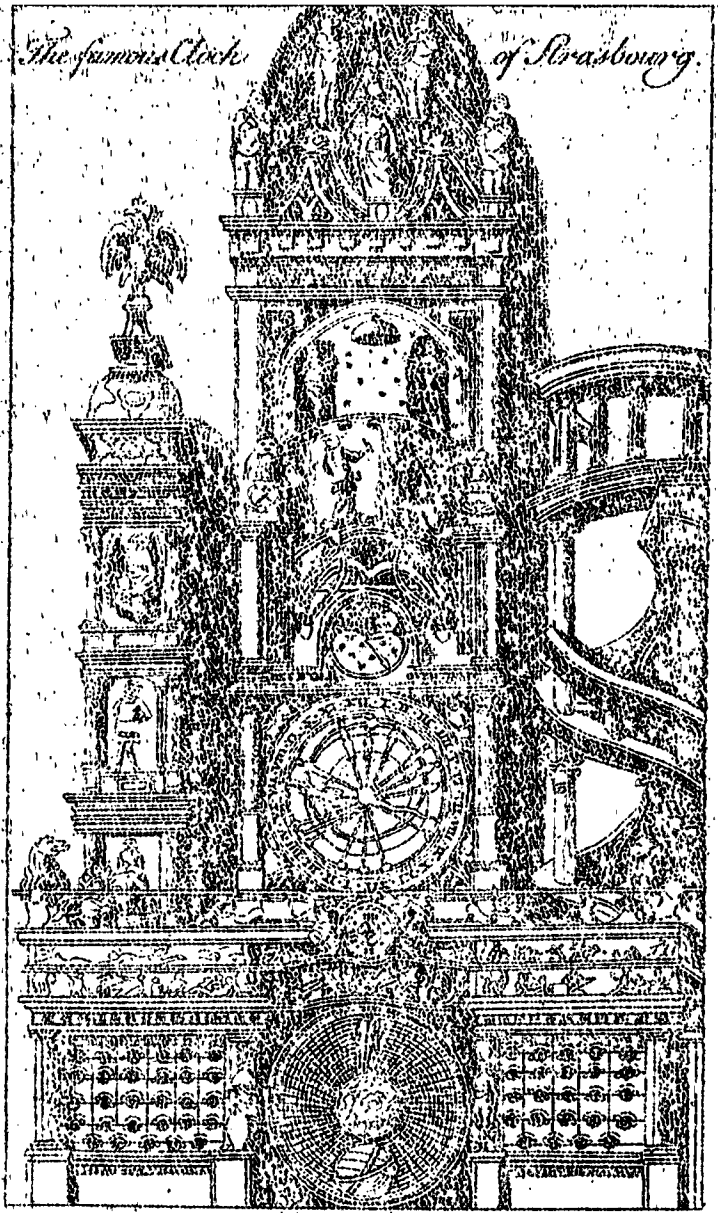
was begun in the yeare 1277. at what time *Rodolph* Earle of Habſpurg was Emperour of Germany, and was continually building for the ſpace of eight and twenty yeares together, till it was brought to full perfection. The principall Architect was one *Erwinus* of Steinbach (as the Author of thoſe excellent Hexameter verſes which I haue prefixed before this deſcription of Strasbourg, doth teſtifie) who contriued the whole modell of the worke himſelfe, and was the chiefe Maſon in the performing of this peereleſſe Machine, which he raiſed from the very foundation to the toppe with ſquare ſtones moſt artificially and rarely cut. The ſtaires that leade vp to the tower, are made windingly, being diſtinguiſhed with foure ſeuerall degrees, and where the thickneſſe doth begin to be acuminated in a ſlender toppe, there are eight degrees more of thoſe winding ſtaires that riſe aboue the firſt foure. The ball which ſtandeth vpon the higheſt toppe of all, ſeemeth to thoſe that are beneath vpon the ground, no greater then a buſhel, yet the circumference thereof is ſo large, that it will well containe fiue or ſixe ſufficient and ſtout men vpon the ſame. The manifold images, pinnacles, and moſt curious deuices carued in ſtone that are erected round about the compaſſe of the Tower, are things of ſuch ſingular beautie, that they are very admirable to behold, and ſuch as will by reaſon of the rare nouelty of the worke, driue a ſtranger that is but a nouice into a very extaſie

taſie of admiration. Alſo the altitude of it is ſo ſtrange, that from the bottome to the toppe it is ſaide to containe fiue hundred ſeuenty foure Geometrical foote; which much exceedeth the famous Italian Towers, as that of Cremona, which is eſteemed the loftieſt of all Italy, St. Markes of Venice, which although it be but two hundred eightie foote high, yet the Venetians doe account it a Tower of notable heigth, as indeed it ſeemeth to all thoſe that come to Venice by Sea; likewiſe the ſlender tower of Vicenza, is very high: but they all are much inferiour to this vnmatchable tower of Strasbourg. Wherefore to conclude this diſcourſe of this tower, I attribute ſo much vnto it, that I account it one of the principall wonders of Chriſtendome.

The ſecond notable thing is a Clock, (as I haue already ſpoken) which ſtandeth at the South ſide of the Church neere to the dore. A true figure or repreſentation wherof, made according to the forme it ſelfe as it ſtandeth at this day in the Church I haue expreſſed in this place. Truly it is a fabricke ſo extraordinarily rare and artificial that I am confidently perſwaded it is the moſt exquiſite piece of worke of that kinde in all Europe. I thinke I ſhould not commit any great errour if I ſhould ſay in all the world: the bolder I am to affirme it, becauſe I haue heard very famous trauellers (ſuch as haue ſeene this Clocke and moſt of the principall things of Chriſtendome) report the ſame. It was begun to be built in the

yeare


The famous Clock of Straisburg.

yeare 1571. in the moneth of Iune by a moſt excellent Architect & Mathematician of the Citie of Strasbourg, who was then aliue when I was there. His name is *Conradus Daſypodius*, once the ordinary profeſſour of the Mathematicks in the Vniverſitie of this Citie: A man that for his excellent art may very fitly be called the Archimedes of Strasbourg; and it was ended about three yeares after, euen in the yeare 1574. in the ſame moneth of Iune, about the feaſt of Saint *Iohn* Baptiſt. This work contayneth by my eſtimation about fifty foote in heighth betwixt the bottome and the top; it is compaſſed in with three ſeuerall rayles, to the end to exclude all perſons that none may approach neere it to diſfigure any part of it, whereof the two outmoſt are made of timber, the third of yron about three yardes high. On the left hand of it there is a very ingenious and methodical obſeruation for the knowing of the eclipſes of the Sunne and Moone for thirty two yeares. At the toppe whereof is written in fair Roman letters

TYPI ECLIPSIUM
SOLIS ET LUNÆ
AD ANNOS XXXII.

On the ſame hand aſcendeth a very faire architectonical Machine made of wainſcot with great curioſity, the ſides being adorned with pretty little pillers of marble of diuers colours, in which are three degrees, whereof each contayneth a faire Statue carued in wainſcot; the firſt the Statue of *Vrania* one of the nine

nine Muſes, aboue which her name is written in golden letters, and by the ſides theſe two words in the like golden letters, *Arithmetica & Geometria* The ſecond, the picture of a certain King with a regall Scepter in his hand. But what King it is I know not. Aboue him is written *Daniel* 2. Cap. The laſt, is the picture of *Nicolaus Copernicus* that rare Aſtronomer, vnder whom this is written in faire Roman letters: *Nicolai Copernici vera effigies ex ipſius autographo depicta.* At the very toppe of this rowe or *ſeries* of worke is erected a moſt excellent effigies of a Cocke which doth paſſing curiouſly repreſent the liuing ſhape of that vocal creature, and it croweth at certaine houres, yeelding as ſhrill and loud a voice as a naturall Cocke, yea and ſuch a kinde of ſound (which maketh it the more admirable) as counterfeyteth very neere the true voyce of that bird. The houres are eleuen of the clocke in the morning, and three in the afternoone. It was my chance to heare him at the third houre in the afternoone, whereat I wondered as much as I ſhould haue done if I had ſeene that famous wooden Pigeon of *Architus Tarentinus* the Philoſopher, (ſo much celebrated by the ancient Hiſtorians) flie in the ayre. On the right hand alſo of this goodly architecture there is another row of building correſpondent to the foreſaid in heigth, but differing from it in forme. For the principall part thereof conſiſteth of a paire of winding ſtaires made of free ſtone, and moſt delicately compoſed.

poſed. I could not perceiue for what vſe they ſerue, ſo that I coniecture they are made eſpecially for ornament. Againe in the middle worke betwixt theſe two notable rowes that I haue now deſcribed, is erected that incomparable fabrick wherein the Clocke ſtandeth. At the lower end whereof, iuſt about the middle, I obſerued the greateſt aſtronomicall globe that euer I ſaw, which is ſupported with an artificial Pellican wounding his breaſt with his beake; wherewith they typically repreſent Chriſt, who was wounded for the ſaluation and redemption of the worlde; and about the middeſt goeth a compaſſe of braſſe which is ſuſtayned with very elegant little turned pillers. Oppoſite vnto which is a very large ſpheare beautified with many cunning conueighances and wittie inuentions. Directly aboue that ſtandeth another orbe which with a needle (this is a mathematical terme ſignifying a certaine inſtrument about a clocke) pointeth at foure houres only that are figured at the foure corners thus: 1. 2. 3. 4. each figure at a ſeueral corner. At the ſides of the orbe two Angels are repreſented, whereof the one holdeth a mace in his hand, with which he ſtriketh a braſen ſerpent euery houre, and hard by the ſame ſtandeth a deaths head, finely reſembled; the other an houre glaſſe, which he moueth likewiſe hourely. Notable obiects tending to mortification. Both the lower endes of this middle engine are very excellently graced with the portraiture of two huge Lyons

carued in marble. This part of the third fabricke wherein ſtandeth the clocke, is illuſtrated with many notable ſentences of the holy Scripture written in Latin. As, *In principio creauit Deus cælum et terram.* Gene. 1 cap. *Omnis caro fœnum,* Pet. 1. cap. 1. *Peccati ſtipendium mors eſt.* Rom. 6. *Dei donum vita æterna per Chriſtum.* Rom. 6. *Aſcendiſti in altum, cepiſti captiuitatem.* Pſal. 68. Againe under the ſame are written theſe ſentences in a lower degree: *Ecce ego creo cælos nouos et terram nouam.* Eſaiæ 65. *Expergiſcimini et lætamini qui habitatis in puluere.* Eſa. 26. *Venite benedicti patris mei, poſſidete regnum vobis paratum. Diſcedite a me maledicti in ignem æternum.* Math. 25. Aboue theſe ſentences diuers goodly armes are aduanced and beautified with fayre Scutchins. Vnder the ſame many curious pictures are drawne which preſent onely hiſtories of the Bible. Again aboue that orbe which I haue already mentioned, there is erected an other orbe or ſpheare wherein are figured the houres diſtinguiſhing Time, and a great company of mathematicall conceits which doe decipher ſome of the moſt abſtruſe & ſecret myſteries of the noble ſcience of Aſtronomy. Likewiſe an other Orbe ſtandeth aboue this that I laſt ſpake of, within the which is expreſſed the figure of an halfe moone and many glittering ſtarres ſet forth moſt gloriouſly in gold, and againe without are formed foure halfe moones and two full moones. Aboue the higher part of this Orbe this impreſſe is written: *Quæ eſt hæc tam illuſtris, ſimilis auro-*

ræ,

rea, pulchra vt Luna, pura vt Sol? At the ſides of it beneath, this poeſie is written, which is thus diſtributed: *Dominus lux mea,* on the left hand; and this on the right hand, *Quem timebo?* Alſo aboue the ſame Orbe I obſerued an other very exquiſite deuice, euen ſeuen little pretty bels of braſſe (as I conceiued it) ſtanding together in one ranke, and another little bell ſeuerally by it ſelfe aboue the reſt. Within the ſame is contriued a certaine vacant or hollow place wherein ſtand certaine artificial men ſo ingeniouſly made that I haue not ſeene the like. Theſe doe come forth at euery quarter of an houre with a very delightfull and pleaſant grace, holding ſmall banners in their hands wherewith they ſtrike theſe foreſaid bels, euery one in order *alternis vicibus,* and ſupply each other with a pretty diligence and *decorum* in this quarterly function. Vnder the place where theſe two men doe ſtrike thoſe foreſaid bells, theſe two ſacred Emblemes are written: *Eccleſia Chriſti exulans:* And, *Serpens antiquus Antichriſtus.* The higheſt toppe of this fabricke is framed with ſuch ſurpaſſing curioſitie that it yeeldeth a wonderfull ornament to the whole engine, hauing many excellent little portraitures and fine deuices contriued therein of free ſtone, and garniſhed with borders and workes of ſingular art. Moreouer the corners of this middle worke are decked with very beautifull little pillers of aſh-coloured marble, whereof there ſtand two in a place, thoſe aboue ſquare, thoſe beneath round. Thus haue I ſome-

thing ſuperficially deſcribed vnto thee this famous Clocke of Strasbourg, being the Phœnix of al the clocks of Chriſtendom. For it doth as far excel al other Clocks that euer I ſaw before, as that of the Piazza of St *Marks* in Venice, which I haue already mentioned, that of Middelborough in Zeland which I afterward ſaw, and all others generally, as farre (I ſay) as a fayre yong Lady of the age of eighteen yeares, that hath beene very elegantly brought vp in the trimming of her beauty, doth a homely and courſe trull of the Countrie, or a rich orient pearle a meane peece of amber.

But I am ſorry I haue not made that particular relation thereof as that excellent fabricke doth deſerue. For theſe few obſeruations which I haue written of it I gathered in little more than halfe an houre, where I had no mans aſſiſtance to inſtruct me in the principall things that I doubted off, determining then to make a full deſcription of thoſe particulars that I haue expreſſed in the effigies thereof, had I not been barred of opportunity by the Sextin that at that time that I was in the middeſt of my curious ſuruay of the ſame, was to ſhut vp the Church dores. Howbeit I wiſh that that little which I haue written of it (if it ſhould happen to be read by any of the wealthy Citizens of London) may bee an encouragement to ſome wealthy Fraternity to erect the like in Paules Church, or ſome other notable Church of London for the better ornament

nament of the Metropolitan Citie of our famous Iſland of great Britaine. A thing that I heartily wiſh I may one day ſee come to paſſe. Hauing therefore now ended this diſcourſe of the Clocke (whereof I wiſh all Engliſh Gentlemen that determine hereafter to ſee Strasbourg, to take an exact view, as a matter moſt worthy of their curious obſeruation) I will returne to the relation of ſome other memorable things of this Citie.

The Armourie of Strasbourg, which it was not my good fortune to ſee, was reported vnto me by a Gentleman of the Vniuerſity to be a moſt worthy and beautifull place, furniſhed with ſuch admirable variety of all manner of munition fit for warre-fare, that no Citie of all Germany can ſhew a fairer, ſauing only Dreſden in Saxony where the Duke keepeth his Court.

Thus much of the Clocke of Straſbourg.

MAny of the buildings of Straſbourg are very faire and of a goodly heigth, foure ſtories high, eſpecially their publique houſes, as their Councell houſe, &c. But the greater part of their houſes are built with timber. This thing I eſpecially obſerued in the houſes of Straſbourg, which I noted elſe where in diuers other cities of Germany both before I came thither and afterward, as in Baſil, Mentz, Heidelberg, Spira, &c. that both the endes of their houſes doe riſe with battlements, and a great many of theſe houſes of Straſbourg I ſaw

built in that manner that not only the endes, but alſo the ſides are garniſhed with battlements, a forme of building much affected by the Germans, and indeede it giueth no ſmall grace and ornament to the houſe. Here alſo I obſerued one of the faireſt ſhambles that I ſaw in all my trauels. In the front of one of the citizens houſes I ſaw fifteene of the firſt Roman Emperours very galantly painted.

There is in this City a Vniuerſity, but a very obſcure and meane thing, nothing anſwerable to the maieſty of ſo beautiful a City. For it hath but one Colledge, which I viſited, being both for building and maintenance one of the pooreſt Colledges that euer I ſaw, in ſo much that I cannot report any memorable thing of it, only it hath a prety Cloiſter belonging vnto it.

I obſerued that ſome of the women of this City do vſe that faſhion of plaiting their haire in two long locks hanging downe ouer their ſhoulders, as before in Zurich and Baſil. But it is not a quarter ſo much vſed here as in Baſil. As for thoſe ſtrange kinde of caps that the women promiſcuouſly with the men doe weare in Baſil (as I haue before ſaid) none of them are vſed here, but moſt of the women, eſpecially their Matrons, doe weare very broad caps made of cloth, and furred, and many of them blacke veluet caps of as great a bredth.

The battels that haue been fought in former times neare Straſbourg haue not a little famouſed

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the citie. For here fought the Emperour *Iulian* the Apoſtata about the yeare 360. with the Allemanne forces, at what time eight of the Allemanne Kings hauing vnited their power together, conueighed their armies ouer the Rhene, and incountred the Emperour in this place, but with very unfortunate ſucceſſe. For the Romans got the victory of the Allemannes, and tooke their corpulent King *Chondomarius* priſoner in battell. Againe about the ſpace of twenty yeares after that ouerthrow, the Emperor *Gratian* ſlew no leſſe than thirty thouſand Alemannes neare this City. Alſo the Emperour *Philip* that ſucceeded *Henry* the ſixth, made warre againſt Straſbourg about the yeare 1200. and at laſt ſurprized the ſame by force of armes.

It was firſt conuerted to Chriſtianity in the time of the Emperour *Nero* by the preaching of St. *Maternus* one of the Diſciples of Saint *Peter* the Apoſtle, who was aſſiſted in that holy worke by his two companions *Valerius* and *Eucharius*. But not long after that it renounced the Chriſtian religion, till the Biſhops of the City of Mets reconciled them again vnto Chriſt, in regard whereof the City continued a long time vnder the Dioceſſe of the Biſhop of Mets. But at laſt *Dagobert* King of France created one *Amandus*, a holy man of Aquitanie, Biſhop of Straſbourg about the yeare 630. and inſtituted a goodly Biſhoprick in the City, being then a member of the Kingdome of France (as I haue before ſaid)

which he endowed with moſt ample rents and and reuenewes. Euer ſince which time the City hath had a Biſhop of her owne, the ſeat of the preſent Biſhop being the antient towne of Taberna commonly called Zabernia in Alſatia; where the Biſhops of Straſbourg haue theſe many yeares made their reſidence.

The gouernement of Straſbourg hath beene often changed. For it was firſt ſubiect to the Lords of the City of Treuirs; after that to the Roman Empire, to whom it was tributarie for the ſpace of fiue hundred yeares till the time of the inclination thereof: this City being the ſeate of reſidence for the Roman Lieutenant that was firſt conſtituted here by *Iulius Cæſar* himſelfe, and commonly called *Comes Argentoratenſis*, who reſided here with a garrizon of Souldiers for the defence of the City againſt the Germans, hauing the adminiſtration of al that tract of Alſatia vnder the people of Rome, yet his authority was ſubiect to a ſuperior Roman Gentleman that was reſident in Mentz, who was commonly called *Dux Moguntinus*. Thirdly to the French men, eſpecially in the time of their King *Dagobert*. But in proceſſe of time it came into the hands of the German Emperors, from whoſe iuriſdiction being afterward in a manner exempted, it doth at this day enioy full libertie, a golden peace, and tranquilitie of eſtate, being gouerned after a moſt excellent ariſtocraticall forme of common-weale, the particulars whereof I cannot as yet report vnto

thee,

thee, becauſe I ſpent ſo little time in the City, no more than one whole day, that I was not able to informe my ſelfe ſo fully in their gouernment as I wiſhed to haue done.

The religion of the City is the ſame that the reformed Churches of Germanie do embrace, which it hath euer moſt conſtantly profeſſed vnto this day ſince the maine reformation begunne in Germanie ſhortly after *Martin Luthers* oppugning of the venall indulgences in the Vniuerſitie of Wittemberg. The principall inſtaurators of the Euangelical doctrine in the city were thoſe valiant champions of Ieſus Chriſt *Martin Bucer*, *Wolfangus Fabricius Capito*, and *Gaſpar Hedio*. Whereof the two laſt died in this City, and were here buried. But the preſent religion profeſſed among them is not altogether conformable vnto ours in England. For they embrace the Lutheran doctrine, wherein they differ ſomething from our Church of England, as in the *omni*-preſence of Chriſt, the conſubſtantiation, &c.

Beſides many other learned men of great note, fiue moſt worthy ornaments of learning hath this famous citie bred, with remembrance of whom I will end my deſcription of Straſbourg. *Theſe fiue were *Ioannes Sturmius*, *Ioannes Sleidanus*, *Iacobus Micyllus*, *Ioannes Guinterius*, and *Ioannes Piſcator*: which haue much ennobled this City by their rare learning, The firſt partly by his honorable Ambaſſages vndertaken for the common-weale of Straſbourg to di-

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uers forraine States, hauing ſpent nine yeares amongſt them: and partly by his excellent works, being as ſweet a Ciceronian as any Vniuerſity of Chriſtendome did yeeld. The ſecond by his manifold learned bookes, eſpecially by that hiſtorie worthy of immortall praiſe digeſted into ſixe and twenty bookes (commonly called his Commentaries) which he wrote concerning the ſtate of religion in Germanie, and thoſe memorable accidents that hapned in the Empire after the Coronation of *Carolus Quintus*: both theſe men died in Strasbourg, and doe there lie buryed. The third hath written many excellent workes of great learning, which have purchaſed him immortality of fame. The fourth is *Ioannes Guinterius*, borne in the towne of Anderнach, ſituate by the Rhene, who hath conſecrated his name to poſteritie as well as the reſt by his learned writings. He was a notable Phyſition, and learned Greeke reader in the Vniuerſity of this City: he alſo died in this City, and was here buried. The fifth and laſt *Ioannes Piſcator* (who when I was in Germanie was aliue, and flouriſhed with great fame of learning in the citie of Herborne, where he was publike reader of Diuinity) hath as much famouſed this noble Citie with his learned lucubrations as any of the foreſaid writers, being ſuch ſolid workes of Diuinitie as haue exceedingly profited thoſe members of Chriſts Church which doe embrace the reformed religion.

Thus much of Straſbourg.

I re-

I Remained in Strasbourg all Friday after eleuen of the clock in the morning, and departed therehence the Saturday following, being the third day of September, about eleuen of the clocke in the morning. A little beyond the townes end of Strasbourg I paſſed a wooden bridge made ouer the Rhene that was a thouſand four ſcore and ſixe paces long. For I paced it. The longeſt bridge that euer I paſſed. But it is nothing faire. For the boordes and plankes are verie rudely compacted together. At one end thereof there is erected a little houſe, where a certaine officer of the city dwelleth, that remayneth continually there at the receipt of cuſtome to receiue money of euery ſtranger that paſſeth that way for the maintenance of the bridge; the common pay being ſomething leſſe then our Engliſh farthing.

About ſixe of the clocke in the afternoone I came to a Proteſtant towne called Litenawe, where I lay that night. This towne is about ſixteen Engliſh miles diſtant from Strasbourg.

But becauſe I will from henceforth ceaſe to vſe that often repetition of this word Engliſh in the computation of the German miles, I will exclude that word hereafter, and put downe mile only: whereby I vnderſtand the Engliſh mile, as much as if I did expreſſe the worde. For I am deſirous to reduce the computation of the long Dutch miles to our Engliſh account. My reaſon is, becauſe I haue already caſt vp the generall ſumme of all the miles betwixt the

the place where I was borne in Somerſetſhire, and the Citie of Venice, and that according to our Engliſh miles: ſo likewiſe I determine after I come to the end of Germanie, or arriue at London, to caſt vp the number of al the miles betwixt Venice and my country according to our ordinarie miles of England. But becauſe a man cannot altogether ſo preciſely and exactly reduce the German miles to our Engliſh, as to ſay the ſpace between two ſuch Cities or townes containeth iuſt ſo many Engliſh miles, neither more nor leſſe: I doe therefore aime and giue the neareſt coniecture that I can by the tracing of their ground. For this is my generall rule, to reduce an Heluetian mile which is the longeſt of all the German miles, to fiue Engliſh, being in ſome places of Switzerland as much as ſixe of our miles: euery mile betwixt the Cities of Strasbourg and Mentz to foure Engliſh, thoſe in that ſpace being called the middle German miles, which are afterward almoſt as great in all that ſpace betwixt the ſaid Citie of Mentz and Colen. And finally thoſe of the Netherlands which beginne at the City of Colen, and are commonly eſteemed the leaſt miles of Germanie, to three Engliſh.

I departed from the foreſaid Litenawe a little after ſeuen of the clock in the morning the next day being Sunday, and came to the City of Baden the Metropolis of the Marquiſate of Baden, about foure of the clocke in the afternoone. This dayes iourney was ſixteene

teene miles. I found almoſt as great difficulty in finding out this Baden, ſo famous for her bathes, as I did when I went to the bathes of Hinderhoue near the higher Baden, as I haue before mentioned. For by the way I had this miſchance, that whereas I paſſed all the way betwixt theſe two places in woods and vaſt deſerts, glancing ſometimes by meere chance vpon ſome poore hamlet, I found the waies to be ſo exceeding intricate, that after I had wandered almoſt three miles about the wood alone by my ſelfe, at length to my great diſcontent I returned to a village where I had beene about two houres before. So that I was for the time in a kind of irremeable labyrinth, not knowing how to extricate my ſelfe out of it, till at the laſt an honeſt clowne that dwelt thereabout in the country, brought me into the right way, and gaue me ſuch certaine directions, that after that time I miſſed my way no more betwixt that and Baden.

About a mile and halfe on this ſide Baden I obſerued a ſolitarie Monaſterie ſituate in a wood: being deſirous to ſee it I went to the place, and craued to enter into it, but I could not by any meanes obtayne acceſſe into the houſe: but one of the Friers (for here dwell fiue Franciſcans of the Mendicant familie) to the end to giue me ſome kinde of recompence and amends for my repulſe, like a very good fellow beſtowed vpon me a profound draught of good Rheniſh wine, which gaue great refection to my barking ſtomache. A courteſie

courteſie that I neither craued nor expected. Alſo he told me that their fraternity was much infeſted by the Lutheran faction of the country. As I departed therehence towards Baden I met one of the foreſaid fiue riding homeward, who immediately returned againe, and hauing ouertaken me he diſcouered his griefe vnto me after a very penſiue and diſconſolate manner. For he told me that he had loſt his *Breuiarium*, and aſked me whether I had found any ſuch booke. This *Breuiarium* is a certaine kinde of Popiſh booke containing prayers to their Saints and other holy meditations, which Prieſts and Friers doe as frequently vſe as we Proteſtants doe the *Bible*. The firſt of them that I ſaw was in Venice. At laſt the Frier, after very diligent ſeeking, hauing found his precious jewell, returned home once more, and when he met me, told me with a chearefull countenance and mery heart that he had found that for the which he had before ſo much deiected his ſpirits.

One notable accident happened vnto me in my way a little before I came to this Monaſtery and the citie of Baden, of which I will here make mention before I write any thing of Baden. It was my chance to meete two clownes, commonly called Boores, who becauſe they went in ragged cloathes, ſtrooke no ſmall terrour into me; and by ſo much the more I was afraid of them, by how much the more I found them armed with weapons, my ſelfe being altogether vnarmed, having no weapon

weapon at all about me but onely a knife. Whereupon fearing leaſt they would eyther haue cut my throate, or haue robbed me of my gold that was quilted in my ierkin, or haue ſtripped me of my clothes, which they would haue found but a poore bootie. For my clothes being but a threed-bare fuſtian caſe were ſo meane (my cloake onely excepted) that the Boores could not haue made an ordinary ſupper with the money for which they ſhould haue ſold them; fearing (I ſay) ſome enſuing danger, I vndertooke ſuch a politike and ſubtile action as I neuer did before in all my life. For a little before I mette them, I put off my hat very curteouſly vnto them, holding it a pretty while in my hand, and very humbly (like a Mendicant Frier) begged ſome money of them (as I haue ſomething declared in the front of my booke) in a language that they did but poorely underſtand, euen the Latin, expreſſing my minde vnto them by ſuch geſtures and ſignes, that they well knew what I craued of them: and ſo by this begging inſinuation I both preſerued my ſelfe ſecure & free from the violence of the clownes, and withall obtained that of them which I neither wanted or expected. For they gaue me ſo much of their tinne money called fennies (as poore as they were) as paid for halfe my ſupper that night at Baden, euen foure pence halfe-peny.

My Obſeruations of Baden.

THIS Citie is called the lower Baden, in reſpect of the higher Baden of Switzerland that I haue already deſcribed: both which are about 140 miles diſtant aſunder. It is but little, being ſeated on the ſide of a hill, well walled, and hath no more then two Churches, whereof one is within the walles, adioyning to their Market place, being dedicated to Saint *Peter* and *Paul*, and was built by their firſt Marqueſſe, as a learned man of the Citie told me. The other ſtandeth without the walles. The Citie is inuironed round about with hills greatly repleniſhed with wood. It is the capitall Citie of the countrie where it ſtandeth, which taketh her denomination from this citie, being called the Marquiſat of Baden. For there is a Marqueſſe of this citie, and of the whole territorie belonging to the Marquiſat, who is a ſoueraigne Prince of great power and authority. Sometime he keepeth his Court in this citie, as in the winter time; the Palace of his reſidence being a very ſumptuous and Princely building. But all the Sommer time he is moſt commonly reſident partly at the towne of Turlowe a principall member of his Dominion and Principality, whereof I will hereafter make relation; and partly at his ſtately Caſtell of Milberg which is about foure miles diſtant from the foreſaid Turlowe. Alſo in former times their Prince was wont to keepe his Court in a certaine

faine ancient Caſtell of great ſtrength that I ſaw eaſtward ſtanding vpon the ſide of a hill, and diſtant ſome halfe mile from the citie. A place of great antiquity.

The Marquiſate of this Citie and the circumiacent territorie was firſt inſtituted by the Emperour *Barbaroſſa*, about the yeare of our Lord 1153. who created one *Hermannus*, an Italian Nobleman of the citie of Verona, and a kinſman of his, the firſt Marqueſſe. A higher dignity then his predeceſſours of that country enioyed, who intituled themſelues no more then Earles of Baden. The ſaid *Hermannus* inlarged this princely title by the addition of another Marquiſate, namely that of Hochberg in Briſgoia, not farre from the citie of Friburg, both which Marquiſates he attained vnto by the marriage of a certaine German Counteſſe whoſe name was *Iudith*. Since which time all the ſucceeding Princes of Baden haue euer ſtiled themſelues Marqueſſes of Baden & Hochberg, to the preſent Prince *Frederick* now liuing. This Prince is a Proteſtant, but of the Lutheran religion. A man that granteth full liberty of conſcience to thoſe his ſubiects that wil not be reclaimed from the Popiſh religion; ſo that he ſuffereth Maſſes, and ſuch other Papiſtical ceremonies in this citie of Baden, (which I vnderſtood to be wholy Popiſh) without any ſuch reſtraint as other German Princes doe vſe, eſpecially the Count Palatine of Rhene & the Lantſgraue of Caſſia, who (as I haue heard) do not

permit any exercise of the Romish Religion in any part of their Dominions.

But hauing thus far digressed from my discourse of Baden, vpon the occasion of mentioning the first institution of the Marquisate & the religion of the present Prince, I will now returne to the description of the city. There is one thing that maketh this citie very famous, namely the Bathes, which are of great antiquity. For authors doe write that they were found out in the time of *Marcus Antoninus*, surnamed *Philosophus*, the seuenteenth Emperour of Rome, about the yeare of our Lord 160. who was so delighted with the bathes of this place that he built the citie for their sakes. Truly they are very admirable for two respects. First for the heate. Secondly for the multitude. As for the heate it is so extreme that I beleeue they are the hottest of all Christendome, especially at their fountaines, whereof I myself had some experience. For I did put my hand to one of the springs, which was so hot that I could hardly endure to handle the water, being of that force that it would scald my fingers very grieuously if I had suffered it to runne vpon them till I had but told twenty. Yea the heate is so vehement, that it is reported it will seeth egges, and make them as ready to be eaten as if they were boyled in water ouer the fire. Also if one should cast any kinde of bird, or pigge into the water at the original spring, where it is much hotter then in the bathes themselues

themſelues that are deriued from the ſame, it will ſcalde off the feathers from the one, and the haire from the other. Likewiſe the multitude of them is maruailous, which I will report, though many incredulous perſons will (I beleeue) applie the old prouerbe vnto me, that trauellers may lie by authority. The number of them I heard doth amount to three hundred ſeuerall bathes at the leaſt. Which I did much the more wonder at, becauſe when I was at the bathes of Hinderhoue by the Heluetical Baden, I ſaw ſo great a company there, euen ſixty (which I eſteemed a maruailous number in compariſon of the fewneſſe of our Engliſh bathes at the City of Bathe in my country of Somerſetſhire, where wee haue no more then fiue) that I thought there were not ſo many particular bathes ſo neare together in any one towne of Europe. But in this lower Baden the number of them is ſo exceedingly multiplied, that it will ſeeme almoſt incredible to many men that haue euer contained themſelues within the limits of their owne natiue ſoyle, and neuer ſaw the wonders of forraine regions. For whereas the bathes of the lower Baden are diſtinguiſhed by ſeuerall Innes, in number thirteene, but after an vnequall manner, ſo that ſome Innes haue more, and ſome leſſe: that Inne wherein I lay, which was at the ſigne of the golden Lyon, contained more bathes then all theſe foreſaid threeſcore of Hinderhoue. For in the ſame Inne were no leſſe then threeſcore and fiue ſeuerall Bathes,

as a learned man told me that laie in a houſe adioyning to my Inne. All theſe bathes are deuided aſunder by a great many roomes of the houſe, and couered ouer head; the ſpace that is limited for each bath being ſquare and very narrow, ſo that in one and the ſelfe ſame roome I obſerued foure or fiue diſtinct bathes. All theſe bathes are of an equall heate, none hotter or colder then an other. Alſo I heard that they are moſt frequented in the Sommer time, contrary to our Engliſh bathes and thoſe at Hinderhoue, which are vſed only at the ſpring and autume. The water of the bathes is mingled with matter of three ſeuerall kindes, brimſtone, ſalt, and alume, as *Munſter* writeth: vnto whome I am beholding for this ſhort enſuing diſcourſe of the vertue of theſe bathes, as I was before in the deſcription of the bathes of Hinderhoue. Thoſe that haue tried them haue found the vertue of them to be very ſoueraigne for the curing of diuers diſeaſes, as the aſthma, which is an infirmity that proceedeth from the difficulty of the breath, the moiſtneſſe of the eyes, the crampe, the coldneſſe of the ſtomacke, the paine of the liuer and the ſpleene proceeding from cold; alſo it helpeth the dropſie, the griping of the bowels, the ſtone, the ſterility of wowen: It appeaſeth the paine of a womans wombe, keepeth off the white menſtruous matter, aſſwageth the ſwelling of the thighes, cureth the itch and bliſters or whelkes riſing in any part of the body; and to be ſhort, it

is

is ſaid to be of greater efficacie for curing of the gowte then any other bathes whatſoeuer either of Germany or any other country of Chriſtendome.

I ſaw one thing in this citie that I did not in any other place of Germany. For that morning that I went therhence, I ſaw a muſter of a band of gallant ſoldiers in the Market place.

Thus much of Baden in the Marquiſate, commonly called lower Baden.

I Departed from Baden about eight of the clocke in the morning of the fifth day of September, being munday, and came to the towne of Turlowe eighteene miles beyond it, about ſixe of the clocke in the afternoone. The things that I obſerued betwixt theſe two places are theſe. After I was paſſed a few miles beyond Baden, I ſuruayed an exceeding pleaſant and fruitfull country full of corne fieldes, whereof ſome are ſo ample, eſpecially one that I noted aboue the reſt, that it contayneth at the leaſt ſixe times as much in compaſſe (according to my eſtimation) as the beſt corne field of that famous mannour of Martock in Somerſetſhire, neere to the pariſh of Odcombe where I was borne. Alſo that country is paſſing euen and plaine, and wonderfully repleniſhed with wood. The townes betwixt any cities I find to be very frequent and faire, hauing gates, and ſome of them walls. One towne I paſſed betwixt Baden and Turlowe,

called Etlingen, that is very memorable for the antiquity thereof. For according to a faire inſcription lately written in the towne wall neere to one of their gates, it appeareth that it was built about MCX yeares before Chriſts incarnation. It much grieued me that a certaine occaſion called me away ſo ſuddenly that it depriued me of the opportunity to write it out, otherwiſe I had ranked that with theſe memorables of Germany. In this towne was that famous Hiſtoriographer *Francis Irenicus* borne, who hath written twelue bookes of the German Cities. I obſerued alſo maruailous abundance of fruits in the Marquiſate of Baden, eſpecially of peares, inſomuch that the very hedges in the high-way neere to any towne or village haue great ſtore of peare trees growing in them. Likewiſe I noted a wonderful great company of frogges in moſt places of this territory, eſpecially in their Lakes. So that a man can hardly walke by any lake but he ſhall ſee great abundance of frogs leape into the water out of the bankes wherein they ſhroud themſelves. I obſerued alſo in moſt places not only of this territory but alſo in moſt of the other parts of high Germany neare to any Towne or village, an extraordinary great quantity of cabbages, coleworts, turnips, and radiſhes, which are ſowen in their open fields, where are to be ſeen hundreds of Acres ſowen in one of their fields. I neuer ſaw the like either in France or Italie. For their ſtore is ſo great that I am perſwaded they haue a hundred times more of theſe commodities than we in England

England, though equall and indifferent quantity of ground be oppoſed to each other. Moreouer I perceiued that becauſe God hath ſo plentifully bleſſed them with theſe commodities, that they are not ſuch niggards of them as to watch them in the field, to the end to preſerue them from ſtrangers, but rather they giue free leaue to any paſſengers to treſpaſſe them, by going boldly into their ground, and taking a conuenient quantity of theſe things for their own vſe. For their turnips and radiſhes are ſo toothſome and pleaſing to the palate, that I haue often ſeene many a poore traueller with a farthing loafe in his hand (for bread is ſo cheape in many places of Germany, eſpecially in ſome of the higher parts, that a man may buy a conuenient loafe for two of their little tin coynes called fennies that value but little more then an Engliſh farthing) goe into their common fields, and take ſo many turnips and radiſhes out of a plot, that he hath made an indifferent meale to ſatisfie nature, and aſſwage hunger for one poore farthing; though his meale in an Inne or victualling houſe might perhaps coſt him twenty times as much, how thrifty ſoeuer he were.

I could ſee no Snaile in all Germanie but red, like thoſe that I ſaw a little on this ſide the Alpes in Sauoy, as I haue before written. In euery part of the country I eſpied great ſtore of hemp which the women do beate out of the ſtrannes with certayne prety in-

ſtruments made of wood, (ſuch as I haue before mentioned in my deſcription of the Griſons country) not decorticating it, or as we call it in Somerſetſhire, ſcaling it with their fingers, with that extreme labour and difficulty as our Engliſh women doe. I neuer ſaw country ſo well wooded (Lombardie only excepted) as all this territory betwixt Baden and Turlowe, the Martian Forreſt, otherwiſe called *Nigra Silua*, ſo ſpoken of in many authors, ſpreading it ſelf ouer the country, through part whereof I haue trauelled. Alſo I attribute very much to all the other parts of Germanie that I trauelled through for ſingular plenty of wood.

My Obſeruations of Turlowe.

THEY are ſo ſtrict in Turlowe for the admittance of ſtrangers into the towne, the gates being continually guarded with Halberdiers appointed for the ſame purpoſe, that a ſtranger can very hardly obtaine the fauour to come into the towne. So that before I could enter within the gates, I was conſtrained to ſend certaine teſtimonies that I had about me to the Prefect of the Princes Court, whom I found afterward to be a very courteous and affable Gentleman, and one that vſed me very graciouſly.

This

This is a very prety towne, though but little, ſituate in a moſt fruitful playne, hauing on the North-eaſt-ſide a certaine hill that is planted round about as full with vineyards as can be. Vpon the top of this hill ſtandeth a very high and eminent tower which in ſome places of Germanie is to be ſeene at the leaſt forty miles off as I thinke. From this tower hath the towne his name, being called in Latin *Turlacum* from the Latin word *turris*, which ſignifieth a tower. The Emperor *Rodolph* that was Earle of Habſpurg before his inauguration to the Empire, conquered this tower together with the towne, at what time he made warre vpon the Marqueſſe of Baden. This towne was added to the Marquiſate by the Emperour *Frederick* the ſecond, who out of his imperial bounty beſtowed the ſame vpon the Prince for the better inlarging of his territory. The towne is well walled, adorned with faire gates, and with one ſtreete amongſt the reſt that yeeldeth a beautifull ſhew, euen the ſame wherein the Princes Palace ſtandeth, the houſes being of a goodly heigth. The religion of the towne is Lutheran according to that of their Prince, the principall Paſtor being intitled the Superintendent of Turlowe. Alſo the towne is beautified with a goodly ſchoole which yeeldeth a notable Seminarie of learning. For therein are read moſt of the liberall ſciences. The Princes houſe is a very magnificent and beautifull Palace, but it was not my good hap

to ſuruay the inward beauty thereof. For no ſtrangers can be permitted to enter into any of the German Princes Palaces without great difficulty, whereof I had experience againe afterward at Heidelberg at the Court of the Count Palatine of Rhene. The Prince of Baden was not reſident in Turlowe when I was there, but at his ſtately Caſtell of Milberg fiue miles from it, where with certaine German Earles and diuers other noblemen of the country, he ſolaced himſelfe at hunting of Deere. I ſaw the Caſtell a farre off, which ſeemed to be a building of great ſtrength and magnificence.

Thus much of Turlowe.

I Departed from Turlowe the ſixth day of September, being Tueſday about eleuen of the clocke in the morning, and came to a ſolitary houſe ſtanding in the middle way betwixt Turlowe and Heidelberg, about ſeuen of the clocke in the euening, where I lay that night. This houſe was fourteene miles beyond Turlowe. After I had trauelled a quarter of a mile beyond Turlowe, I obſerued a matter that made me wonder. For I ſaw almoſt a thouſand hay-makers diſperſed abroade in ſeueral great meadowes about the towne. The like I obſerued all that day in my iourney forward. At the firſt ſight of this I imagined that it was their only hay-harueſt, and that they had not mowed their meadowes at all before that time: but after more

mature

mature conſideration of the matter, when as I called to my remembrance the late hay-harueſt that I ſaw in Switzerland about thirteene dayes before, I conceiued that it was their ſecond harueſt. For the fertilitie of their meadowes is ſuch that they mow them twiſe in a ſummer. The like whereof I haue noted in ſundry places of England: but in Germanie it is much more common then with vs, in ſo much that I thinke they vſe it a hundred to one more then we in England.

I departed from the foreſaid ſolitary houſe the ſeuenth day of September being Wedneſday, about ſixe of the clocke in the morning, and came to the noble City of Heidelberg twelue miles beyond it about noone, being almoſt wet to the ſkinne with a vehement ſhower of raine.

My Obſeruations of Heidelberg.

Iulius Cæſar Scaliger hath written theſe verſes vpon Heidelberg.

NObilis Imperio Franconia dextra potenti
Beligero nulli Marte ſecunda viget.
Cum victis ab ſe pepulit vectigal Alanis,
Libera Germano nomine Franca fuit.
Nec contenta ſuis anguſtis finibus (illi
Quæ par virtuti terra futura foret?)
Egreditur:

Egreditur: ſuperat. Germani ô pectus honoris.
Victoris victos nomina ferre ſat eſt.
Non aliunde venis, Francuſiæ eſt Hectoris vllus.
Quid petis à victo ſtemmata? tota tua es.

The territorie wherein this City ſtandeth is called the lower County Palatine, or the lower Palatinate (whereof Heidelberg is the Metropolitan City) a very fertile ſoile, eſpecially the plaine part thereof that yeeldeth abundance of all neceſſaries for the ſuſtenance of man, as ſtore of wheate of the fineſt ſort, barlie, coleworts, cabbages, turnips, and radiſhes, ſuch as I haue before ſpoken of in the Marquiſate of Baden. This Plaine is fairely beautified with goodly meadowes and paſtures alſo which doe feede plenty of fat Bullocks, and Sheepe. Likewiſe the hilly part is plentifully furniſhed with vineyardes and cheſtnut trees, and much frequented with Deere, Goates, and Kids. Neare the City great ſtore of Hearnes doe neſtle themſelues in the woods vpon the hils. This ſhort diſcourſe of the commodities of the territorie I thought good to prefixe before my deſcription of the City by way of an introduction to the enſuing Treatiſe. Therefore now I will relate the particular matters of the City itſelfe. And I will deriue my beginning from the etymologie of the name. Some deriue this word Heidelberg from *Heydelber* which doth ſignifie black-berries, ſuch as doe grow vpon brambles, becauſe in former times there were

more

more of them growing about this City then in any other part of the country. Some from *Heydelbeern*, that is, myrtle trees, which doe yet grow plentifully vpon the hilles about the City. Of this opinion is that learned *Paulus Melissus*, who calleth Heidelberg *vrbem myrtileti*. Againe there are others that draw the name from the Dutch word *Heyden*, that signifieth a Nation, because this place was euer wel inhabited with people by reason of the opportunity of the seate. Moreouer there are some that affirme it is called Heidelberg *quasi* Adelberg, that is, a noble City, in regard of the nobility, the elegancy, and sweetnesse of the situation thereof. Wherefore seeing there is so great diuersity of opinions amongst the learned about the deriuation of the name, I will not dispute the matter which is best or worst, but referre it to be discussed by the learned censure of the iudicious reader. Truly the situation thereof is very delectable and pleasant. For it standeth *in conualli inter fauces montium*, that is, in a narrow valley which is on both sides beset with hils, and those very commodious. For they are planted with many fruitfull vineyards. Also it is most pleasantly watered with the famous riuer Neccarus, otherwise called Nicrus, that runneth by the north side of the City. And it is of so great note, that they commonly esteeme it the third riuer of Germany next to the Danubius and the Rhene. It riseth in Sueuia euen in the

black

black Forreſt which is called in Latin *Nigra Sylua*, about the ſpace of foure houres iourney from the fountaine of Danubius, and at length exonerateth itſelfe into the Rhene, being before multiplied with ſome other riuers, as the Cocharus and the Iaxus, which doe infuſe themſelues into the Neccar not farre from the towne of Wimpina in Sueuia aboueſaid. I obſerued a goodly wooden bridge built ouer the Neccar, the faireſt certainly that I ſawe in Germany, but not the longeſt, ſupported with ſix huge ſtony pillars ſtrongly rammed into the water, and very fairely couered ouer head with an arched roof of timber-worke. At the farther end whereof there ſtandeth a faire tower on the banke of the Neccar which doth very much beautifie the bridge. This riuer is very commodious to the City of Heidelberg in two reſpects. Firſt, for that being nauigable, it carieth a kind of rude boate called of the Latines *ratis* (ſuch as I haue ſeene in diuers other places of Germany, and alſo in France, vſed vpon their greater riuers for carrying of hay, timber, wood, &c.) which is moſt commonly laden, partly with timber, for building, and partly with wood for fire, that commeth out of the Forreſt called Ottonica a part of the Hercynia not farre from the city of Heidelberg; and by this Neccar the ſaid commodities are brought firſt to Heidelberg for the furniſhing of the City, and from that to the Rhene, wherewith it mingleth itſelfe

ſelfe a little on this ſide Spira, and therehence to all the weſterne Cities and townes ſituate on both ſides of the Rhene as farre as the towne of Bing. Secondly, becauſe it miniſtreth great abundance of good fiſhes to the City, eſpecially the delicate barbils.

The City is ſtrongly walled, and hath foure faire gates in the walles, and one very goodly ſtreete aboue the reſt both for breadth and length. For it is at the leaſt an Engliſh mile long: and garniſhed with many beautifull houſes, whereof ſome haue their fronts fairely painted, which do yeeld an excellent ſhew. Alſo it hath ſixe Churches. Namely that of the Holy Ghoſt: St. Peters: The Church in the Princes Palace: The French Church: A Church in the ſuburbes: And the Predicatorie church, which belonged once to the Dominican Friers. But the Church of the holy Ghoſt which adioyneth to their great market place, is the faireſt of all, being beautified with two ſingular ornaments aboue the other Churches, that doe greatly grace the ſame; the one the Palatine Librarie, the other the monuments of their Princes. The Palatine Librarie is kept by that moſt excellent and generall Schollar Mr. *Ianus Gruterus* the Princes Bibliothecarie, of whom I haue reaſon to make a kind of thankeful mention, becauſe I receiued great fauours of him in Heidelberg. For he entertained me very courteouſly in his houſe, ſhewed me the Librarie, and made meanes for my admiſſion into the Princes Court.

Court. Well hath this man deſerued of the common-weale of good letters, becauſe he hath much benefited and illuſtrated it by his elegant workes, as his *Animaduerſions* vpon all the workes of *Seneca* the Philoſopher, and his *Fax artium*, which though it be nothing but the compiling together of other mens workes, yet the ſingular induſtrie that he hath ſhewed in it, together with his fine methode, doth deſerue no ſmall praiſe. A man that for his exquiſite learning hath beene receiued into the friendſhip of ſome of the greateſt Schollars of Chriſtendome, eſpecially of *Iuſtus Lipſius*, betwixt whom diuers elegant Epiſtles haue paſſed, that are publiſhed to the world. I obſerued him to be a very ſweet and eloquent diſcourſer. For he ſpeaketh a moſt elegant and true Ciceronian phraſe, which is graced with a facill & expedite deliuerie. In ſo much that I dare parallell him in a manner for the excellency of his Latin tougue with Mr. *Grynæus* of Baſil, whom I haue before ſo much extolled. But I will ceaſe to praiſe my friend Mr, *Gruterus*, becauſe his owne worth doth more truly commend him then I ſhall euer be able to doe with my inelegant ſtile, and ſo I will returne to that famous Palatine Libra-rie. It is built ouer the roofe of the body of the Church. A place moſt beautiful, and diuided into two very large and ſtately roomes that are ſingular well furniſhed with ſtore of bookes of all faculties. Here are ſo many auncient manuſcripts, eſpecially of the Greeke and

and Latin Fathers of the Church, as no Librarie of all Chriſtendome, no not the Vatican of Rome, nor Cardinall *Beſſarions* of Venice can compare with it. Beſides there is a great multitude of manuſcripts of many other ſorts, inſomuch that Mr. *Gruterus* told he could ſhew in this Librarie at the leaſt a hundred more manuſcripts then Mr. *Iames* the publique Bibliothecarie of Oxford could in his famous Vniuerſitie Librarie. For what bookes that Librarie hath or hath not he knoweth by Mr. *Iames* his *Index* or *Catalogue* that was printed in Oxford. Amongſt other bookes that he ſhewed me one was a faire large parchment booke written by the great grandfather of *Fredericke* the fourth that was the Count Palatine when I was there. Truly the beauty of this Librarie is ſuch both for the notable magnificence of the building, and the admirable variety of bookes of all ſciences and languages, that I beleeue none of thoſe notable Libraries in ancient times ſo celebrated by many worthy hiſtorians, neither that of the royall *Ptolomies* of Alexandria, burnt by *Iulius Cæſar*, not that of King *Eumenes* at Pergamum in Greece, nor *Auguſtus* his Palatine in Rome, nor *Traians* Vlpian, nor that of *Serenus Sammonicus*, which he left to the Emperor *Gordianus* the yonger, nor any other whatſoeuer in the whole world before the time of the inuention of printing, could compare with this Palatine. Alſo I attribute ſo much unto it that I giue it the precedence aboue all the noble Libraries I ſaw in

my trauels, which were eſpecially amongſt the Ieſuits in Lyons, Spira, and Mentz. Howbeit Mr. *Gruterus* will pardon me I hope if I preferre one Librarie of my owne nation before the Palatine, euen that of our renowned Vniuerſity of Oxford, whereof the foreſaid Mr. *Iames* is a keeper. For indeede I beleeue it containeth a few more books (though not many) then this of Heidelberg. There happned one diſaſter vnto me when I was in this Librarie. For ſhortly after I came within it, and had ſuruayed but a few of the principall bookes, it chanced that two yong princes of Anhalt, which are deſcended from the moſt ancient Princely family of all Germanie, came ſuddenly into the roome vpon me, being vſherd by their golden-chained Gentlemen. Whereupon I was conſtrained to withdraw my ſelfe ſpeedily out of the Librarie, all the attendance being giuen vnto the Princes: by which ſiniſter accident I loſt the opportunity of ſeeing thoſe memorable antiquities and rarities which Mr. *Gruterus* intended to haue communicated vnto me, and ſo conſequently I my ſelfe the ſame to my country. Let this therefore ſuffice for the Palatine Librarie.

The ſecond ornament of this Church of the Holy Ghoſt is the Chappel wherein the monuments of their Princes are contained. This ſtandeth at the Eaſt end of the Church, being a moſt elegant roome, and is incloſed on one ſide with certaine yron dores made lattiſewiſe, and for the moſt part locked, that I could not

not procure the meanes to ſee them, my learned friend Maiſter *Gruterus* being buſie with the foreſaid young Princes. Therefore for theſe monuments I muſt truſt my eares (the worſt witneſſes) rather then my eyes. There I heard were buried theſe Princes, *Rupertus Senior*, Duke of Bauaria, Count Palatine of Rhene, and King of the Romanes, the founder of the Church of the holy Ghoſt; and his wife Elizabeth, who died about the yeare 1410. alſo two Counts Palatine, *Rodolphus* & *Ludouicus*, vnder one altar, whereof the firſt died anno 1209. and the other 1319. againe *Frederick* that died in the yeare 1476. alſo *Wolphangus* Count Palatine of Rhene that died in the yeare 1558. All theſe lye within the ſaid Chappell with other Princes and Princeſſes. But the Epitaphes which I thinke are elegant to grace the memory of ſo great perſons, I could not obtaine. Notwithſtanding what is wanting of thoſe Epitaphes within the Chappell, ſhall be a little ſupplyed with one moſt excellent Epitaph that I found in the body of the Church written vpon the monument of *Philip* Count Palatine of Rhene, one of their worthieſt Princes, who was very famous in his life time for many memorable acts, eſpecially for freeing the noble citie Vienna from the ſiege of the Turkes. Seeing I was fruſtrated of the other Princes Epitaphes in the Chappell, which I hoped to haue brought with me into England, being very vnwilling to leeſe this alſo which I ſaw was worthy the carrying

ouer the Sea, I apprehended it with my pen while the preacher was in his pulpit: for I doubted leaſt if I had differred it till the end of the ſermon, the dores might haue bene ſodainly ſhut, and ſo I ſhould haue bin defeated of the opportunity. The monument it ſelfe is on that ſide of the Church where the pulpit ſtandeth, being inſerted into one of the main pillers of the church, and inuironed round about with a pretty incloſure or rayle made of yron worke. There is repreſented his Statue at length carued in milke-white Alabaſter, with his glittering Armour gilted, holding a ſhort Pole-axe in his right hand, and a ſword in his left; that part of the monument where his Statue ſtandeth, is wonderfull curiouſly wrought with very exquiſite workes in ſtone, wherein are repreſented many pretty hiſtories. At the toppe are erected his armes and ſcutchin. Vnder the which, betwixt his armes and the higher part of his Statue, his Epitaphe is written in touchſtone. It ſeemeth a double Epitaph. For one is Latin, and the other Dutch. The Latin after theſe tedious preambles I do now at length preſent vnto thee.

Cætera qui circum luſtras monumenta viator,
Hæc quoque non longa eſt perlege pauca mora.
Si ducis audita eſt forſan tibi fama Philippi,
Clara Palatinæ quem tulit Aula domus:
Qui modò Pannoniam defendit ab hoſte Viennam,
Et ſoluit trepidos obſidione viros:
Tunc cum Threicii vaſtarent omnia Turcæ,
Et tremerent ſubito Norica regna metu.

Mox

Mox etiam impleuit magnum virtutibus orbem,
Vtilis hinc armis, vtilis indè togâ.
Illius hâc tegitur corpus venerabile terrâ,
Hic animam, hîc vitam reddidit ille Deo.
Quò te ſi pietas, ſi quid mouet inclyta virtus,
Iunctaque cum ſummâ nobilitate fides:
Huic opta vt cineres placidâ cum pace quieſcant,
Condita nec tellus durior oſſa premat.
Nam pius ad cœli ſublatus ſpiritus arces,
Cum Chriſto viuit tempus in omne ſuo.
Deceſſit 4. Non. Iulij
Anno Dom. M. D. Xlviij.
Ætatis ſuæ Xliij. cuius P. F. Memoriæ Dux
Otto Henricus Comes Palatinus
Frater amantiſſimus M. H. F. C.
Anno Dom. M. D. L.

Thus much concerning the Church of the Holy Ghoſt.

BEſides this foreſaid Church, there are two things more which doe very notably adorne and beautifie this ſtately City, the firſt the moſt gorgious Palace of the Prince, which is commonly called in Dutch *Das curfur ſtelich Sloſſ.* The ſecond, the famous Vniuerſity. The Princes Palace I will firſt ſpeake of. It is exceeding difficult for a ſtranger to enter into one of the Germane Princes Courts (as I haue before ſaid in my deſcription of Turlowe) except he hath ſome friend liuing in the ſame, which I found verified by mine owne experience at the Count Palatines Court. For I could not poſſibly

be admitted without ſome ſpeciall and extraordinary fauour, which was this. Maſter *Gruterus* vnderſtanding by my owne report that I was acquainted with our noble Ambaſſadour Sir *Henry Wotton* then reſident with the Signiorie of Venice, the fame of whoſe excellent learning and generoſe qualities hath greatly ſpread itſelfe in Heidelberg (for there hath he beene heretofore, and honorably entertained at the Princes Court) counſelled me to goe to a learned Doctor of the Ciuill Lawe dwelling in the City, whoſe name was Maſter *Lingelſemius*, heretofore Tutor to *Fredericke* the fourth, who was then Count Palatine when I was in Heidelberg, (and therfore the better able to procure his friend acceſſe to the Court) and a familiar acquaintance of Sir *Henry Wotton*. Whereupon I repaired to his houſe, inſinuating my ſelfe partly with a token from Maſter *Gruterus*, and partly by the meanes of Sir *Henry Wottons* name, which was ſo acceptable vnto him, that he entertained me after a very debonaire and courteous maner, and ſent one of his men with mee to the Prefect of the Princes Court, who gaue me admittance into the Palace; I noted the ſituation thereof to be very pleaſant. For it is ſeated at the South ſide of the Citie vpon the ſide of an eminent hill, hauing as ſweete an ayre as any Palace whatſoeuer in all Germanie. At the foote of the ſame hill, on the left hand, there is a very faire building, which ſerueth for the Chancerie houſe of the Palatinate, wherein

wherein matters of controuerſie are handled; and from thence there is a very tedious and difficult aſcent by a ſteepe ſtonie way to the Palace it ſelfe. I learned at the Court that there was heretofore an other Palace beſides this, ſituated vpon the very top of the ſame hill, which hapned to be vtterly deſtroyed in the yeare 1537. as it appeareth by certaine elegant Elegiacal verſes that worthy *Iacobus Micyllus* of the Citie of Strasburg, wrote to his learned friend *Ioachimus Camerarius* about the yeare and day of the ruine thereof, by a certaine memorable yet rufull accident; for the fire of heauen it ſelfe conſumed it. The *Telum triſulcum Iouis* (I meane the lightning) ſtriking caſually a heape of Gunpowder that was kept in a certaine roome of the Palace, which no ſooner tooke fire, but immediately in the very twinckling of an eye it burnt vp the whole building, and ſcattered the ſtones (a moſt lamentable ſpectacle to behold) farre aſunder, ſome downe to the preſent Palace where the Prince now dwelleth, and ſome to the Citie, to the great detriment of both places. The ruines of the ſame palace are yet ſhewed (as I heard) vpon the top of the hill. But now I will returne againe to the Princes palace where he keepeth his reſidence; euery thing that I ſaw there did yeeld matter of ſpeciall marke and magnificence. The father of *Fredericke* the fourth, and Prince *Fredericke* himſelfe haue beene great builders. His father built all the part of the Palace on the left hand of the firſt

Court, which is beautified with a very ſtately frontiſpice, and diſtinguiſhed with great varietie of notable workmanſhip. But Prince *Fredericke* hath built an other part of the Palace which doth farre excell that; euen all that gorgeous building at the entrance, which by reaſon of the moſt admirable and rare ſumptuouſneſſe of the Architecture, being built all with ſquare ſtone, and garniſhed with goodly ſtatues, doth adde infinite grace to that part of the Palace. Both the Fronts of the Palace whereof I now ſpeake, as well that without looking towards the Citie, as the other within towards the Court, doe preſent workmanſhip of great ſtate, as I haue already ſaid. But there is great difference betwixt them. For the inward front is much more glorious and reſplendent then the other. The principall ornament that graceth it, is the multitude of faire ſtatues (which the outward front wanteth) very loftily aduanced towards the faireſt part of the Court, whereof there are foure diſtinct degrees or *Series* made one aboue another. The ſame ſtatues are carued in a ſingular faire milk-white ſtone, which ſeemeth as beautifull as the faireſt Alabaſter, and formed in a very large proportion, expreſſing all the parts of a mans body, and done with that artificial curioſitie, that I beleeue were thoſe famous ſtatuaries *Polycletus* and *Praxiteles* aliue againe, they would praiſe the ſame, and confeſſe they were not able to amend them. For they imitate the true naturall countenance and liuing

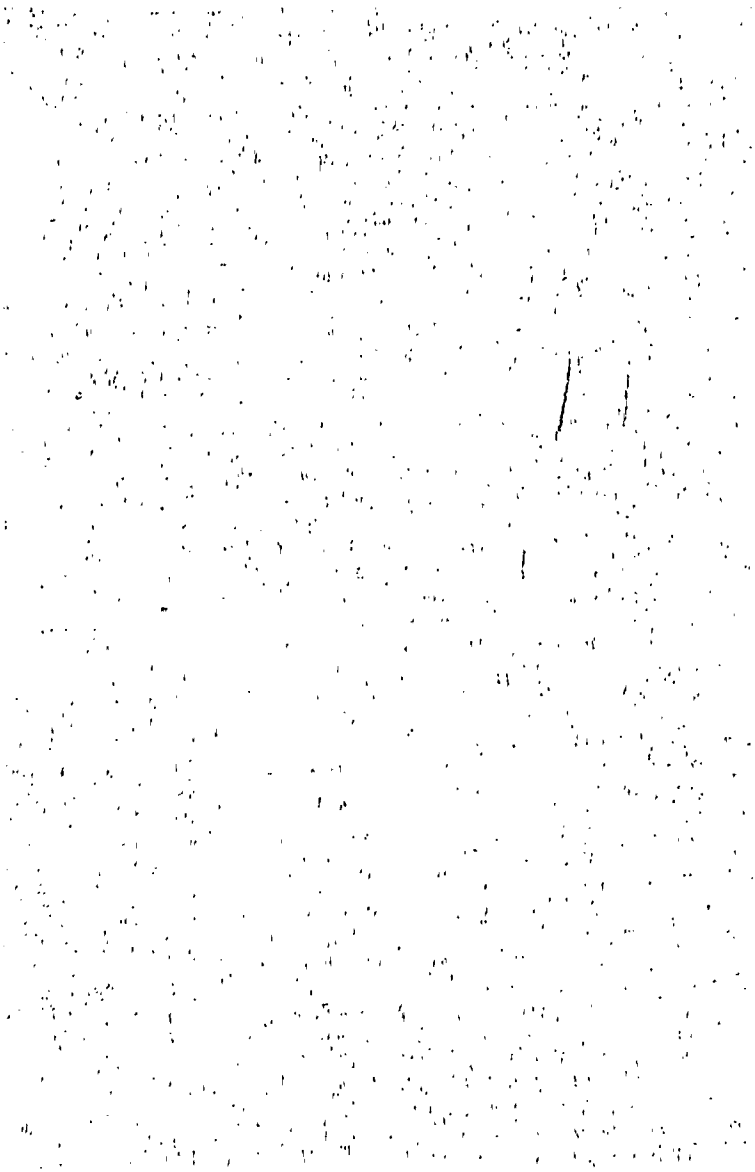
liuing ſhape of thoſe heroicall and Princely Peeres, whom they repreſent. Moſt of them are the ſtatues of the famous Palatine Princes, to the laſt of them *Fredericke* the fourth. Alſo Emperours, Kings, and Queens, are there pourtrayed. This Front is rayſed to a very great height, and decked with marueilous curious deuices at the top, all which ornaments concurring together doe exhibite to the eyes of the ſpectator a ſhew moſt incomparable. Truely for my owne part I was ſo exceedingly delighted with the ſight of this rare frontiſpice, that I muſt needes confeſſe I attribute more vnto it, not out of any partiall humour or ouerweening phantaſie, but according to the vpright ſinceritie of an impartiall opinion, then to the front of any Palace whatſoeuer I ſaw in France, Italy, or Germanie. Yea, I will not doubt to derogate ſo much from the fronts of the French Kings palaces which I ſaw both in Paris and Fountaine Beleau; of the Duke of Venice, of that exquiſite building before mentioned, which belongeth to one of the ſixe Companies or Fraternities of Venice, adioyning to St. *Roches* Church, where I heard that heauenly muſicke; ſo much I ſay doe I derogate from the fronts of all theſe palaces, that the faireſt of them doth vale bonnet (in my opinion) to this royall inward front of the Count Palatines Palace. The lower part of the ſame front doth containe one of thoſe ſixe Churches whereof I haue before made mention, *viz.*

The

The Courtly Church, where the Prince and his family of the Court heareth diuine ſeruice and ſermons, and the higher part many gorgeous roomes for the Princes vſe: wherein many noble Peeres of Germanie and France ſolaced themſelues when I was at the Court, the number of whom was ſo great that I heard there were then reſident at the court forty worthy perſonages of great note out of both nations, beſides their followers, Gentlemen that ruffled it very gallantly. But to conclude my narration of this part of the Palace, certainly it is ſo regall a ſtructure that I coniecture it coſt at the leaſt forty thouſand pounds ſterling. This Prince hath newly built a very ſtately long porch alſo at the entrance of the Palace, which was not throughly finiſhed when I was there.

There is a notable thing to be ſeene in this Palace, the ſight whereof it was not my hap to enioy, becauſe I heard nothing of it before I went out of the Palace: a matter of great antiquity. Namely certaine ancient ſtony pillars, in number fiue, which the Emperor *Carolus Magnus* aboue eight hundred and fifty yeares ſince brought from the City of Rauenna in Italie, and placed them afterward in his Palace of Ingelheim, a place of high Germany within a few miles of the City of Mentz, where he was borne, and oftentimes kept his Court. The ſame pillars were of late yeares remoued from the ſaid Ingelheim to Heidelberg by the Prince *Philip* of whom I haue before made mention in my diſcourſe of the Church

of



A Modell of that stupendious vessell which is shewn in the Palace of the Count Palatine of Rhene in the City of Heidelberg.

of the holy Ghoſt who erected them in this Palace whereof I now ſpeake, and are there ſhewed for a principall ancient monument to this day.

But ſome of the Gentlemen of the Princes family did ſufficiently recompence my loſſe of the ſight of theſe ancient pillars by ſhewing me a certayne peece of worke that did much more pleaſe my eies then the ſight of thoſe pillars could haue done. For it is the moſt remarkable and famous thing of that kinde that I ſaw in my whole iourney, yea ſo memorable a matter, that I thinke there was neuer the like fabrick (for that which they ſhewed me was nothing elſe than a ſtrange kinde of fabrick) in all the world, and I doubt whether poſterity will euer frame ſo monſtrouſly ſtrange a thing: it was nothing but a veſſel full of wine. Which the Gentlemen of the Court ſhewed me after they had firſt conueighed me into diuers wine cellars, where I ſaw a wondrous company of extraordinary great veſſels, the greateſt part whereof was repleniſhed with Rhenish wine, the totall number contayning one hundred and thirty particulars. But the maine veſſel aboue all the reſt, that ſuperlatiue molem vnto which I now bend my ſpeech, was ſhewed me laſt of all ſtanding alone by it ſelfe in a wonderfull vaſt roome. I muſt needes ſay I was ſuddenly ſtrooken with no ſmall admiration vpon the firſt ſight thereof. For it is ſuch a ſtupendious maſſe (to giue it the ſame epitheton that I haue done before to the beauty of St. *Marks* ſtreete in Venice) that I am perſwaded

ſwaded it will affect the graueſt and conſtanteſt man in the world with wonder. Had this fabrick beene extant in thoſe ancient times when the Coloſſus of Rhodes, the Labyrinths of Ægypt and Creta, the Temple of *Diana* at Epheſus, the hanging gardens of Semiramis, the Tombe of *Mauſolus*, and the reſt of thoſe decantated miracles did flouriſh in their principall glory, I thinke *Herodotus* and *Diodorus Siculus* would haue celebrated this rare worke with their learned ſtile as well as the reſt, and haue conſecrated the memory thereof to immortality as a very memorable miracle. For indeede it is a kinde of monſtrous miracle, and that of the greateſt ſiſe for a veſſell that this age doth yeeld in any place whatſoeuer (as I am verily perſwaded) vnder the cope of heauen. Pardon me I pray thee (gentle Reader) if I am ſomething tedious in diſcourſing of this huge veſſel. For as it was the ſtrangeſt ſpectacle that I ſaw in my trauels: ſo I hope it will not be vnpleaſant vnto thee to reade a ful deſcription of all the particular circumſtances thereof: and for thy better ſatisfaction I haue inſerted a true figure thereof in this place (though but in a ſmall forme) according to a certaine patterne that I brought with me from the City of Franckford, where I ſaw the firſt type thereof ſold. Alſo I haue added an imaginary kinde of repreſentation of my ſelfe vpon the toppe of the ſame, in that manner as I ſtood there with a cup of Rheniſh wine in my hand. The roome where it ſtandeth is

wonder-

wonderfull vaſt (as I ſaid before) and capacious, euen almoſt as bigge as the faireſt hall I haue ſeene in England, and it containeth no other thing but the ſame veſſell. It was begunne in the yeare 1589. and ended 1591. one *Michael Warner* of the City of Landauia being the principall maker of the worke. It containeth a hundred and two and thirty *fuders*, three *omes*, and as many *firtles*. Theſe are peculiar names for certain German meaſures. Which I will reduce to our Engliſh computation. Euery *fuder* counteruaileth our tunne, that is, four hogſheads, and is worth in Heidelberg fifteene pound ſterling. So then thoſe hundred two and thirty *fuders* are worth nineteene hundred and foureſcore poundes of our Engliſh Money, The *ome* is a meaſure whereof ſixe do make a *fuder*, the three being worth ſeuen pounds ten ſhillings. The *firtle* is a meaſure that counteruaileth ſixe of our pottles: euery pottle in Heidelberg is worth twelue pence ſterling. So the three *firtles* containing eighteen pottles, are worth eighteene ſhillings. The totall ſumme that the wine is worth which this veſſell containeth, doth amount to nineteene hundred foureſcore and eight poundes and eight odde ſhillings. This ſtrange newes perhaps will ſeeme vtterly incredible to thee at the firſt: but I would haue thee beleeue it. For nothing is more true. Moreouer thou muſt conſider that this veſſel is not compacted of boorde. as other barrels are, but of ſolid great beames,

beames, in number a hundred and twelue, whereof euery one is ſeuen and twenty foot long. Alſo each end is ſixteene foot high, and the belly eighteene. It is hooped with wonderous huge hoopes of yron (the number whereof is ſixe and twenty) which doe containe eleuen thouſand pound weight. It is ſupported on each ſide with ten maruailous great pillars made of timber, and beautified at both the ends and the toppe with the Images of Lyons, which are the Princes armes, two Lyons at each end, a faire ſcutchin being affixed to euery image. The wages that was paid to the workeman for his labour, (the Prince finding all neceſſary matter for his worke, and allowing him his diet) came to two thouſand three hundred and foureſcore Florens of Brabant, each Floren being two ſhillings of our money, which ſumme amounteth to eleuen ſcore and eighteene pounds ſterling. When the Cellerer draweth wine out of the veſſel, he aſcendeth two ſeuerall degrees of wooden ſtaires made in the forme of a ladder which containe ſeuen and twenty ſteps or rungs as we call them in Somerſetſhire, and ſo goeth vp to the toppe. About the middle whereof there is a bung-hole or a venting orifice into the which he conueigheth a pretty inſtrument of ſome foote and halfe long, made in the forme of a ſpout, wherewith he draweth vp the wine, and ſo poureth it after a pretty manner into the glaſſe or &c. out of the ſame inſtrument. I myſelfe had

had experience of this matter. For a Gentleman of the Court accompanied me to the toppe together with one of the Cellerers, and exhilarated me with two ſound draughts of Rheniſh Wine. For that is the wine that it containeth. But I aduiſe thee gentle reader whatſoeuer thou art that intendeſt to trauell into Germany, and perhaps to ſee Heidelberg, and alſo this veſſell before thou commeſt out of the City; I aduiſe thee (I ſay) if thou doſt happen to aſcend to the toppe thereof to the end to taſt of the wine; that in any caſe thou doſt drinke moderately, and not ſo much as the ſociable Germans will perſuade thee vnto. For if thou ſhouldeſt chance to ouer-ſwill thyſelfe with wine, peraduenture ſuch a giddineſſe wil benumme thy braine, that thou wilt ſcarce finde the direct way downe from the ſteepe ladder without a very dangerous precipitation. Hauing now ſo copiouſly deſcribed vnto thee the veſſel, I haue thought good to adde vnto this my poore deſcription, certaine Latin verſes made by a learned German in praiſe of the Veſſell, which I haue ſelected out of the coppy that I bought at Franckford, being printed at the Vniuerſity of Leyden in Holland by one *Henry Hæſtenius Anno* 1608. and dedicated to a certaine Noble man called *Hippolytus* Lord Preſident of the Princes Chancerie Court.

The

The verſes are theſe.

OTia dum vario partiri quemque labore,
Exercere ſuas experiorque vices.
Nauta rates, enſes miles, rus curuus arator,
Piſcator tractat retia, paſtor oues.
Me quoque dum ſtudium nouitatis dulce tenebat,
Neſcio quod rari verſo laboris opus.
Vas immane, ingens, quod fortè iacere videbam,
Vas maius noſtro robore pondus erat.
Diogenis tanti præ pondere Vaſis habebat
Dolioli parui parua figura nihil.
Nec qui proiectis turbabat montibus æquor
Hoc verſare Cyclops ſuſtinuiſſet onus.
Nec, qui ducebant, potuiſſent ducere plures
Troianum, Troiæ flebile robur, equum.
Voluëndo tanto deſperabundus abibam,
Par oneri nec enim, nec ſatis vnus eram.
Quis mihi conanti tantum ſuperare laborem
Attulerit ſociam certus amicus opem?
Vos Oratores, quos has Fredericus in oras
Miſit in auxilium pacis, adeſte, precor.
Forſan erit, noſtrâ per vos hac mole leuatâ,
Nonnihil hoc veſtrum quo releuetur onus.
Ergo iugum mecum ſuperate quod indicat arcem,
Quâ vas artifices hoc ſtatuere manus.
Nec dubia eſt, facilis nos ſemita ducet euntes,
Omnibus eſt ſignis & via nota ſuis.
Eſt locus excultis genialis et vtilis hortis,
Collibus apricis, pampineiſque iugis.
Quà Nicer excelſas Pater alluit inclytus arces,
Et prono Rhenum ſpumiſer amne ſubit.
Quà myrtillorum montem probat eſſe Meliſſus,
Qui Myrtilleti nomen in aſtra tulit.
Hìc ſpecimen natura loci, geniuſque locauit,
Copiæ & hìc cornu fertile, dixit, habe.

Vbertas

Vbertas rerum nullis felicius aruis,
Hic Bacchi, hic Cereris copia tanta venit.
Horrea diffendant vt fruges sæpè, coloni
Respondet votis tam benè cultus ager.
Sæpè per aurumnum superantia munera Bacchi,
Condere ritè suas copia nescit opes.
Quin sua sæpè nocet laticiis copia Faunis,
Quo nimis occœcat prodigus vsus opûm.
Et dubitamus adhuc dare pectora grata datori
Nostra Deo, tantis cœlitùs aucta bonis?
Sed designatis ne collibus altiùs istis,
Terminus hic positus, progrediamur, erit.
Collibus Heroes prisci his habitasse feruntur,
Seruat adhuc sedes signa decusque Patrum.
Sed præter veterum monumenta augusta Parentum
Nil prius Aonidum vertice collis habet.
Dum licuit cultos hos olim intrauimus hortos,
Et posthac tempus visere forsan erit.
Nunc age, fas magni Vas instar visere montis,
Diuina structum Palladis arte cadum.
Vel Cuppam, vel quo te molem nomine dicam,
Seu monstrum, saluâ te pietate, vocem.
Authorem primum si Pallada vasis habemus,
(Nam rerum artifices tot posuere Deam.)
Inuideat Bacchus, fiatque iniuria Diuæ,
Cum Bacchо quid enim masculа Pallas habet?
Vitiator Dux acer ades; tibi nostra parentet,
Te Musa authorem Dux Casimire canit.
Pro charo Princeps dum sceptra Nepote gerebas,
Pace Palatinam multiplicante domum.
Inter, quæ domus alta colit, decora alta Parentum,
Qui tantæ, optabus, conderet artis opus.
Nobilis author abest, vbs quem Landauia misit,
Fine potiri suo gloria ponit opus.
Ponit opus, decus aere Ducum, non quale priorum,
Ætas vel vidit, nulla vel aula manus.
Non, mihi si præstent mirandam Dædalus artem

Ipſe, Syracuſius vel faber ille ſuam:
Immanem molem fatis hanc deſcribere poſſem,
Antè ſuo voluam pondus onuſque loco.
Clara Rhodos iactet miraclum immane Coloſſum,
Et Laurentiacum Bœtica terra ſuum,
Et Batani currum, qui præuolat ocyor Euro,
Quodque fide maius nullo agitatur equo.
Quiſque ſuum iactet: par huic tamen eſſe negamus
Dolium, onus, molem, pondus, & artu opus.
Laude opus hoc digunm eſt: oculos cum cætera. paſcant,
Spectaclum ventres hoc ſatiare poteſt.

Thus finally I ſhut vp the deſcription of this ſtrange Veſſell with a certaine admirable thing that I heard reported of it in Frankford, after my departure from Heidelberg, that the ſame being full of Wine was once drunke out in the ſpace of eight dayes, at the time of a certain noble meeting of Princely Gallants at the Court.

Seeing I am now writing of the memorables of the Princes Palace, I will make mention of the Prince himſelfe that is the Lord of the Palace, and of his Princely titles or Electorall dignitie. But firſt of his titles. Thus he is moſt commonly ſtyled: *Sereniſſimus Princeps, &c. Elector, Comes Palatinus ad Rhenum, Sacri Romani Imperij Archidapifer, & Bauariæ Dux.* He is the chiefe Elector Prince of the Empire aboue the other ſecular Princes, which are the Duke of Saronie, and the Marqueſſe of Brandenburg, hauing the ſuperioritie of them in theſe two reſpects. Firſt in that he giueth his ſuffrage in the election

tion of the Emperour before them. Secondly, becauſe he taketh prioritie of place aboue them at any imperiall Diet. For he ſitteth on the right hand of the Emperour, being the next man to the King of Bohemia. The reaſon why he is intitled *Archidapifer* (which word doth ſignifie the principall Sewer to the Emperour) is becauſe he is chiefe Sewer to the Emperour, and attendeth him at Table the firſt meale that he maketh after his Election, according to an ancient cuſtome that hath beene continually obſerued at the Emperours election any time theſe ſixe hundred yeares and a little more, by the firſt inſtitution of *Otho* the third Germane Emperor of that name. As for his title of *Palatinus* added to *Comes*, the opinions of the learned doe much differ about the etymologie of the word; for ſome ſay it is deriued from the word *Palus* which was heretofore the name of a Country called *Capellatium*, inhabited in former times by the ancient *Intuergi*, a people that dwelt in that part of the Palatinate where Heidelberg now ſtandeth. Of this opinion is *Gaſpar Peucerus* and learned *Beatus Rhenanus*. Whereof the later citeth a place out of *Ammianus Marcellinus* for the better confirmation of the matter. Others draw the word *Palatinus* from *Palatium*, becauſe the Count Palatine is an eminent Peere of the Emperours Palace: for indeede Counts Palatine were heretofore the Prefects of Palaces, eſpeciall in the Courts of Emperours, where they bare the like authoritie to him

that was in times paſt *Maior Domus* in the French Kings Court. Againe, there are ſome that affirme it hath his name from a certaine Caſtle ſituate in the middle of the Rhene, called *Pfaltz*, which word ſignifieth in the high Dutch a Palace. It was my chance to paſſe by this foreſaid Caſtle in my iourney by water vpon the Rhene betwixt the Cities of Mentz and Colen, as I will hereafter report. From the ſame word *Pfaltz* this Prince is moſt commonly the *Pfaltzgraue* of Rhene; but that etymologie, which I approue aboue the reſt, is the deriuation of *Palatinus* from *Palas* the Name of the Countrey: for it maketh more for the dignitie and honour of the Prince, to deriue his name from that then from any other thing, becauſe it argueth the greater antiquity of his title. For *Ammian*[o] *Marcèllin*[o] that calleth the tract about Heidelberg, *Palas*, liued for more then a thouſand & two hundred yeares ſince, euen in the time of the Emperor *Iulian* the Apoſtata Moreouer the addition of theſe wordes *(Ad Rhenum)* to *Comes Palatinus* groweth herehence, becauſe the greater part of his territorie doth lye by the riuer Rhene. As for the originall of this renowned ſtocke of the *Cæſimires* (for that is the gentilitiall name of the Count Palatines familie) it is deriued from *Arnolphus* ſurnamed *Malus* the eldeſt ſonne of the Emperor *Arnolphus* by his firſt wife *Agnes*. So that it is aboue ſeuen hundred yeares old. Likewiſe the Electoral dignity of this Princely familie

is

Imperij Proceres armis opibusq; superbos
Suspicis? Heroum fortia facta placent?
FRIDRICVM aduerte; huic facies & Martia Virtus,
Iustitia, & pura huic cum pietate fides.
Sceptra quibus magni moderatur magna leonis
Temporibusq; facit cedere prisca suis.

is of good antiquity. For it beganne about the yeare 1003. At what time the hereditarie ſucceſſion of the Empire was conuerted to an election; *Henry* the Count Palatine being the firſt Elector of this familie, who with other Princes Spiritual and Temporal elected *Henry* the ſecond ſurnamed * *Sanctus* (the firſt of all the German Emperors that was choſen by the Suffrages of the Elector Princes) into the Empire in the yeare abouesaid; but now I will ſpeake a little of him that was Count Palatine of Rheine at the time of my being in Heidelberg, namely *Fredericke* the fourth of that name, who died as I vnderſtand this laſt Sommer. He was a man of moſt heroicall and Princely parts. He matched in the Princely houſe of Orange. For he marryed the noble Lady *Ludouica* daughter to *William* that worthy Prince of Orange that was ſlaine at the Towne of Delph in Holland, and ſiſter to that renowned Prince *Maurice* generall Commander of the Armies of the united Prouinces: hee was much addicted to learning, and accounted a great Mecoenas and patron of the Muſes. And (which is the principall thing of all) hee was a ſingular *Nazarites* and foſter-father of the Church. For hee profeſ-

* Hee was ſo called for his moſt rare continencie, becauſe though he had a moſt faire Lady to his Wife called *Cunegunda*, and did continually lie in the ſame Bed with her; Yet both of them with a mutuall conſent abſtained from carnall Copulation and preſerued their Virginity till their Death. The like example I thinke is not to bee founnd at this Day in Christendome.

ſed the ſame reformed Religion that wee doe in England, and hath vtterly rooted Poperie out of his Dominion, which firſt began to be ſuppreſſed in the Palatinate by *Fredericke* the ſecond of that name Count Palatine of Rhene, in the yeare 1546. Beſides hee deſerueth great praiſe for one moſt princely vertue, euen his royall hoſpitalitie; for he hath the fame to be the moſt magnificent Houſe-keeper of all the Germane Princes, the Duke of Saxonie (though his ſuperiour in largeneſſe of Dominion and opulencie of eſtate) the Marqueſſe of Brandenburge, the Duke of Brunſwicke, and all the other Soueraigne Princes of Germanie, being inferiour vnto him in this moſt laudable exerciſe of Hoſpitalitie; who was ſometimes ſo paſſing bountifull, that I haue heard there haue beene a hundred ſeuerall Tables in his Palace filled at one meale with Gheſts, and very bountifully furniſhed with meate. It was my chance when I came to the Citie of Colen, to ſee his Effigies very curiouſly made, anſwerable to the life, according to the originall patterne whereof I haue procured another Figure to be made, as truely correſpondent to the firſt, as my Caruer could by imitation attaine vnto, and haue placed it here for the better ornament of this diſcourſe of the Count Palatine. Likewiſe I haue added ſixe Latine verſes, which I found ſubſcribed to his Effigies in the foreſaid Citie of Colen, with mention of which I wil end this treatiſe of the titles attributed to the Count Palatine of Rhene, and the narration of Prince *Fredericke* the fourth.

Whereas

Whereas I ſaid before that there are two things which doe notably beautifie this Citie, beſides the Church of the Holy Ghoſt, namely the Princes Palace, and the Vniuerſitie; hauing ended my deſcription of the former two, I will now make relation of the Vniuerſitie, being verie ſorie that I cannot diſcourſe ſo largely thereof as I would. For that little time that I ſpent in Heidelberg (which was no more then one whole day) I beſtowed in ſeeing the *Palatine* Library, the principall Church, and the Princes Court. So that I omitted to ſee any of their Colledges, and therefore vnable to ſatisfie thy expectation of thoſe things which perhaps thou wilt moſt require at my hands. Only I can tell thee the founder of the Vniuerſitie was *Rupertus* the elder, whom I haue before mentioned, Count Palatine of Rhene, and King of the Romanes, the ſame that founded the Church of the Holy Ghoſt. This laudable worke he began in the yeare 1346. The Colledges are but three in number, whereof that which is called the Colledge of Wiſedome is the faireſt, in which their theologicall exerciſes are handled. The ſecond is the Caſimirian Colledge, wherein are exerciſes of all the liberall ſciences. The third is called the Burſa, wherein all faculties are profeſſed alſo: although this Vniuerſitie be but little, yet it hath partly bred, and partly entertained many ſingular men of rare learning that haue both eternized their

owne names, and greatly graced this Vniuerſitie with the excellent fruits of their ſtudies that they haue communicated to the world. For here liued and died famous *Rodolphus Agricola* that moſt learned Friſian of the noble Citie of Groninga. The Elogium of whoſe excellent learning written by *Eraſmus* (as I finde it in his Chiliades, euen in the firſt Chiliad in the nine and thirtieth adage of the fourth Centurie) becauſe it is very memorable, and doth greatly illuſtrate the glorie of this rare man, I will here expreſſe, whoſe wordes are theſe. *Hoc equidem adagium eò libentius refero, quod mihi refricat nouatque memoriam pariter ac deſiderium* Rodolphi Agricolæ *Friſij, quem ego virum totius tùm Germaniæ, tùm Italiæ publico ſummoque honore nomino: illius, quæ genuerit: huius, quæ literis optimis inſtituerit. Nihil enim vnquam hic Ciſalpinus orbis produxit omnibus literarijs dotibus abſolutius: abſit inuidia dicto. Nulla erat honeſta diſciplina, in quâ vir ille non poterat cum ſummis artificibus contendere. Inter Græcos Græciſſimus, inter Latinos Latiniſſimus. In carmine Maronem alterum dixiſſes: In oratione Politianum quendam lepore referebat, maieſtate ſuperabat. Oratio vel extemporalis adeò pura, adeò Germana, vt non Friſium quempiam, ſed vrbis Romanæ vernaculum loqui contenderes. Eloquentiæ tum abſolutæ parem adiunxerat eruditionem. Philoſophiæ myſteria omnia penetrauerat. Nulla pars muſices quam non exactiſſimè calleret. Extremo vitæ tempore ad literas Hebraicas ac Scripturam*

turam diuinam totum animum appulerat. Atque hæc conantem fatorum inuidia virum terris eripuit nondum annos natum quadraginta, ſicut accipio. Thus much *Eraſmus* of *Rodolphus Agricola*, whoſe teſtimonie conſiſting of ſo many ſweete words I was the more willng to alledge, becauſe it is an introduction to a moſt elegant Epitaph written vpon the ſaid *Agricola* by that famous and learned Venetian Gentleman *Hermolaus Barbarus* Patriarch of Aquileia; which Epitaph (as it is extant vpon the monument of him in one of the leſſer Churches of Heidelberg) was communicated vnto me by a learned Gentleman of the Vniuerſitie, (and mentioned alſo by *Eraſmus* himſelfe in the ſame adage whence I haue derived the premiſſes) who told me that *Agricola* was buried there *Anno* 1485 in the habite of a Franciſcan Frier, according as I haue ſometimes obſerued ſecular men buried in Italy.

The Epitaph is this.

Inuida clauſerunt hoc marmore fata Rodolphum
Agricolam, Friſij ſpemque decuſque ſoli:
Scilicet hoc vno meruit Germania laudis
Quidquid habet Latium, Græcia quidquid habet.

Hauing now inſiſted vpon the praiſe of worthy *Rodolpus Agricola* in regard he was buried in this renowned city, I wil briefly name ſome other learned men of this noble Vniuerſity, & ſo finally end this diſcourſe of

Heidelberg.

Heidelberg. Here liued *Ioannes Dalburgius* counſeller to *Ludouicus* Count Palatine of Rhene, and afterward Biſhop of Wormes, a man of ſingular learning. Here alſo profeſſed that admirable Hebrician *Conradus Pellicanus*, who read the Hebrew lecture; and *Sebaſtian Munſter* his ſucceſſor in the ſame lecture which he read there fiue years, as he himſelfe doth write. Likewiſe he wrote ſome part of his Coſmographie in this Vniuerſitie, as Mr. *Gruterus* told me: here *Ioannes Virdungus* that notable Mathematician profeſſed the Mathematicke diſciplines. Here *Gulielmus Xylander* borne in the renowned citie of Auguſta, and famouſed ouer all Chriſtendome for his excellent learning, eſpecially in the ſtudie of humanitie, read Philoſophie and Aſtrologie for the ſpace of many yeares; and alſo did at laſt ſhut vp his vitall daies in this citie. Here that Phœnix and miracle of her ſexe, *Olympia Fuluia Morata*, an Italian Gentlewoman borne, ſpent a good part of her time in ſacred meditations, and moſt ſweete exerciſes of learning, after ſhe had abandoned the vanities of the Duke of Ferraraes Court in Italy, and the popiſh religion; who by her inceſſant ſtudy profited ſo much in the Greeke and Latine tongues, that ſhe hath immortalized her fame by her moſt elegant writings, and added ſome grace to Heidelberg euen by leauing of her precious bones there. Here *Victorinus Strigelius* publikely profeſſed after he had before bene

a profeſſor in the two Vniuerſities of Iene and Leipzicke. Here *Ioannes Will'ngus* a ſingular Diuine and preacher of the Court floriſhed. Here preached that worthy man *Gaſpar Oleuian*: here thoſe rare diuines, three ſhinning lamps of Chriſts Church, *Emanuel Tremellius* a Iew borne as I haue before writin my note of Venice; *Zacharius Vrſinus*, and *Petrus Boquinus* read with no leſſe profit then praiſe the publike lectures of diuinity. Whereof the firſt hath infinitely profited the Church by his excellent tranſlation of all the old Teſtament out of Hebrew into Latine with his learned copartner *Francis Iunius*, and their ſound ſcholaies vpon the ſame. The other two haue like moſt valiant champions of Chriſt, eſpecially *Vrſinus*, fought the Lords battell againſt the enemies of Gods true religion, partly with their eloquent tongues, and partly with their elegant quilles. The one of them, I meane that holy *Vrſinus*, hauing beſides many other moſt learned tracts of diuinity, written ſo incomparably learned a Catechiſme, and ſo profitable vnto Gods Church, that I thinke there was neuer any booke of the like ſubiect ſince the time of the Apoſtles worthy to be paralleled with it; the other, beſides many excellent theologicall tracts that he hath written, hath moſt manfully defended the old and ancient Chriſtianiſme againſt the new and counterfaited Ieſuitiſme. Here alſo liued *Paulus Meliſſus* that excellent Poet and worthy Knight *Palatine*.

Here

Here *Bartholomew Kicherman* that notable artiſt profeſſed Logicke and Philoſophy. Here finally flouriſhed thoſe foure famous men at that time that I was in Heidelberg; *Dauid Pareus* publike profeſſor of Diuinity, *Dionyſius Gothofredus* an excellent ciuill Lawyer, Doctor *Lingelſemius* and *Ianus Gruterus* whom I haue before mentioned, ſuch as greatly gratified me in the citie. All theſe from the firſt to the laſt haue bene ſo excellent and learned writers that they haue gotten themſelues ſuch a celebrity of name, as will neuer be extinguiſhed while the fabricke of the world do laſt.

Thus much of Heidelberg.

I Departed from Heidelberg the eight day of September being Thurſday about nine of the clocke in the morning, and came to the City of Spira which is twelue miles beyond it, about fiue of the clocke in the afternoone. Betwixt theſe two Cities I paſſed through a great wood, which by reaſon of the manifold turnings and windings of the way like a company of voluminous Meanders, did ſo exceedingly perplexe me, that I got out of the ſame with no ſmall difficulty. About three miles before I came to Spira I was ferried ouer the Rhene in a boate.

My

My Obſeruations of Spira,

commonly called Spier.

THis City hath had two names, Spira and Nemetum; whereof Spira was the ancienteſt: which *Peucer* affirmeth to haue been impoſed vpon the City from the Greeke word σπεῖρα, which amongſt many other ſignifications ſignifieth alſo a Pretorian cohort. Becauſe whereas *Conſtantius Chlorus* the father of *Conſtantine* the great was eſteemed either the firſt founder or the inlarger thereof, (in which I haue read he buried his mother *Claudia* the daughter of *Flauius Claudius* the Emperour, and the predeceſſour of the Emperour *Aurelianus*) he placed a Prætorian cohort in this City for the defence both of the ſame place and of the territorie about it. Therefore ſeeing it doth manifeſtly appeare (ſaith *Peucer*) that *Conſtantius* made his *Rendeuous* about theſe places neare adioyning to Spira, the coniecture is neither abſurd nor alien from the hiſtoricall truth, that Spira had her denomination from certain Grecian cohorts. But in proceſſe of time this name Spira was conuerted to Nemetum from certaine people called Nemetes, who inhabited that territorie where the City now ſtandeth, which name it retained for the ſpace of many yeares till the yeare after Chriſts incarnation 1080. at what time it recoured her old name againe, by reaſon

ſon that a certaine Biſhop whoſe name was *Rudiger* (as *Munſter* relateth the hiſtory) did include a certaine Village called Spira neare adioyning to the ſaid Nemetum (which indeede was the true remnant of the ancient Spira built in the time of the foreſaid *Conſtantius*) within the walles of the City. And by this meanes the old but not the firſt name Nemetum (receiued from the foreſaid people Nemetes) was extinct: and the other name of Spira (the true ancient appellation firſt attributed vnto it at the time of her originall foundation) roſe againe. Since which time it hath continually retained the ſame name to this day, but with an addition of the name of the people Nemetes. For it is commonly called *Spira Nemetúm*. Againe *Munſter* differing from the opinion of learned *Peucer* draweth the name of Spira from a certaine riuer ſo called, that iſſueth out of certaine hils not farre from the City. Which riuer (ſaith he) gaue the name to the ancient village, and hath ſince communicated the ſame vnto the City itſelfe, becauſe it runneth at this day through the City. But I preferring the opinion of *Peucer* had rather deriue it from the Greeke word σπεῖρα ſignifying a band of Souldiers (which me thinks is the more elegant deriuation) then from the riuer Spira.

The ſituation of it is very pleaſant. For it ſtandeth in a fertill plaine, being watered partly by the foreſaid riuer Spira that runneth through it, and partly by the noble Rhene, which

which indeede waſheth not the walles thereof as it doth Baſil, Mentz, and Colen, and many other Cities and Townes, but is remote from it about the ſpace of one furlong. The compaſſe of it is ſomething larger then that of Heidelberg, and is inuironed with goodly walles that are exceedingly beautified both with battlements, and with very lofty *Towers, being of ſuch a heigth that they equal the Towers of many of our Engliſh Churches, the like wereof I haue not ſeene in any place in my whole iourney, ſauing only one in Padua, called Antenors Tower whereof I haue before ſpoken. Alſo many of theſe Towers, haue peculiar gate-houſes belonging to them. which doe greatly garniſh the City, and make it very conſpicuous a farre off. The ſtreetes are many, and very faire as well for breadth as length; eſpecially the great ſtreet that leadeth to the Cathedrall Church, which is on both ſides fiue and thirty paces broade; for I paced it: and decked with many ſumptuous buildings that yeeld the farre fairer ſhew, becauſe ſome of the principalleſt haue their fronts very curiouſly painted. Alſo that exquiſite forme of building their houſes (whereof I haue made mention before in my deſcription of Straſbourg) by garniſhing both the endes with battlements, which are by little and little acuminated till they riſe to a ſharpe toppe, doth eſpecially adorne their buildings.

* Theſe Towers and their Walles were built by one of their Biſhops called *Radiger*, of whom I haue already ſpoken.

Which

Which faſhion I obſerued in Heidelberg alſo, and in moſt Cities both of higher and lower Germanie.

The Churches of the City are in number ſixteene, whereof foure are Collegiat, foure that are called Pariſh Churches, foure of Mendicant Friers, three of Nunnes, and one of Ieſuits. Their Cathedrall Church is dedicated to our Lady, (which our eloquent but Apoſtate countryman *Robert Turner* in a Tract intitled *Triumphus Bauaricus*, affirmeth to be as great a grace to this City as a white tooth to an Æthiopian) a very magnificent ſtructure that yeeldeth a moſt gorgeous ſhew a farre off by reaſon of the foure lofty turrets built at the corners thereof, which to thoſe that come towards the City do preſent a prety kinde of forme not vnlike to a cradle. This Church was founded about the yeare 1030. by the Emperour *Conrade* the ſecond, ſurnamed *Salicus*. Who vpon the twelfth day of Iulie the ſame yeare placed the firſt fundamentall ſtone with his owne handes. But by reaſon that God called him out of the world before he could accompliſh his worke, he enioyned his ſonne *Henry* the third in his death-bedde, who ſucceeded him in the Empire, to finiſh the building that he beganne, which was accordingly performed by his ſaid ſonne.

I obſerued more monuments of Emperors and royall Perſons buried in the Quire of this Church then in any other whatſoeuer in

my

my whole voyage. For here lie the bodies of eight German Emperors and two Empreſſes, beſides many other worthy wights of both ſexes. The Emperors I will reckon by degrees in order as they reigned. The firſt was *Conradus Salicus*, the ſixteenth German Emperor, and the firſt of the imperiall familie of Franconia, who was founder of the Church as I haue already ſaid. Here was he buried after he had reigned fifteene yeares, his body being tranſlated hither from the City of Vtricht in the Netherlands, where he died in the yeare 1039. Alſo his wife *Giſela* the daughter of *Lotharius* King of France was buried in the ſame place about fiue yeares after. The ſecond was *Henry* the third, the ſeuenteenth German Emperour ſurnamed the *Blacke*, the foreſaid *Conradus* his ſonne by his wife *Giſela*, who died in the yeare 1056. of his age forty, of his Empire ſeuenteene, being choaked with a mortell of bread. There was he interred the fifth day of Nouember, which was the ſame day that he was borne. Their Monuments I ſaw in the middle of the Quire, being not built with that royall magnificence as the Tombes of great Potentates are in this ambitious age. There were ſome other royall Peeres of the ſame ſtocke or familie buried there alſo: but euery one hath not his ſeuerall epitaph. For this one ſhort epitaph ſerueth for them all.

Filius hìc, pater hìc, auus hìc, proauus iacet iſtìc,
Hìc Proaui coniux, hìc Hen ic. Iunioris.

By *Proaui coniux*; is meant the Empreſſe *Giſila*, by *Henrici ſenioris* the Empreſſe *Bertha*. The third was *Henry* the fourth, the eighteenth Germane Emperour ſurnamed the elder, the former *Henry* his ſonne by the Empreſſe *Agnes* the daughter of the Duke of Aquitanie: this is that heroicall and martiall Emperour that fought ſixtie two battels in the field, in moſt whereof he got the victorie: he died in Liege vpon the ſeuenth day of Auguſt, in the fiftie and ſixe yeare of his age after he had reigned fortie nine yeares, and in the yeare of our Lord 1106. his body was brought to Spira, fiue yeares after his death (during al which time it was kept aboue ground in the foreſaid City of Liege, and depriued of the honour of buriall by the Popes commandment) where he was interred neere to his wife *Bertha* the daughter of *Otto* an Italian Marqueſſe; ſhee was buried there about nineteene yeares before, in the yeare 1087. her body being tranſlated thither from the City of Mentz. The fourth was *Henry* the fifth, the nineteenth Germane Emperour, ſurnamed the yonger, the foreſaid *Henry* the fourths ſonne by his wife *Bertha*: his body was brought thither from Vtricht, where he died the tenth day of Auguſt 1125. after hee had reigned nineteene yeares. The fifth is *Philip* borne in the Citie of Bamberg, once Duke of Suevia, the foure and twentieth German Emperour, and the fifth ſonne of that famous and victorious Emperour *Fredericke Barbaroſſa*

Barbaroſſa by his wife *Beatrix*: hee was ſlaine by *Otto* Palatine of Whittelbach in his Chamber in Bamberg, when his Phyſition did let him bloud vpon the tenth day of Iuly in the yeare 1208. after he had reigned ten yeares. His body was firſt buried in the Cathedrall Church of Bamberg neere the Emperour *Henry* ſurnamed the Holy, and afterward by the Emperour *Fredericke* the ſecond brought to Spira. His monument is graced with no other Epitaph, but this ſhort inſcription:

Philippus Bambergenſis.

The ſixth, *Rodolphus Habſpurgenſis*, the two and thirtieth German Emperor, who died in a towne called Germerſheim ſeated vpon a banke of the Rhene, the eighteenth day of Auguſt in the year 1291. of his age ſeuentie and three, of his Empire nineteene: from the ſame hee was brought to Spira ſhortly after his death, and buried here with the reſt. The ſeuenth *Adolphus Naſſauenſis* the ſucceſſor of the foreſaid *Rodolphus*, who after hee had reigned eighteene yeares, was ſlaine neare this Citie vpon the ſixth day of Iuly in the yeare 1298. by *Albertus Auſtriacus* afterward Emperour and the ſonne of the Emperour *Rodolphus Habſpurgenſis*. For they fought a Duell, that is, a ſingle combat in a field hard by Spira, where *Albert* ſuddenly inuaded *Adolphus*, as ſoone as hee was diſmounted from

his horſe; for as *Adolphus* was riſing vp to take horſe againe, *Albert* preuented him, and with his ſword did cut his throate. The eight and laſt Emperour is the foreſaid *Albert*, of whom I will make no more mention in this place, but that hee was buried here. Becauſe in my diſcourſe of the Monaſterie of Kiningsfelden in Switzerland I haue written a large hiſtory of his moſt lamentable end, and of the tranſlating of his body to this place.

Beſides the Monuments of all thoſe renowned perſons intombed in the Quire, I alſo ſaw in the ſame place a memorable inſcription in Latine verſes concerning the perſons themſelues, which becauſe I was barred of the opportunitie to write them out before I departed out of the place, by good fortune I procured the ſame of a learned man of the City, who recited them to me perfectly by heart, euen theſe.

Famoſi Reges, clari Comiteſque Duceſque,
Et Reginarum nobilis vſque phalanx:
Hoc in magnifico (dum ſtabunt ſecula) templo
Veſtrarum laudum fama perennis erit.
Quippè domo noſtrâ, cui munera magna dediſtis,
Haud fruſtrà placuit corpora veſtra tegi.
Speraſtis precibus animas quandoque leuari,
Hic facilem ad ſuperos ſpes erat eſſe viam.
Viuite fælices æternâ laude ſepulti,
Quorum animas cœlum, corpora terra tenet.

In the body of the Church I ſaw many things very worthy the obſeruation. But two

two of them are more memorable then the reſt. Therefore I will name them firſt. Theſe were matters concerning Saint *Bernard* Abbot of Claraual in Burgundy. The one his ſalutation to the Virgine *Mary*. The other a coppy of a certaine Epiſtle that he wrote to the Biſhop of Spira &c. His ſalutation to the Virgin *Mary* is a moſt notable matter, which I was the more willing to obſerue, becauſe I had both read, and often heard of it before I came thither. The hiſtory is this. When Saint *Bernard* came at a certaine time to the this Citie of Spira, he went to the Cathedrall Church to ſerue God, and as ſoone as he came within the firſt dore at the weſt end of the Church, he kneeled very deuoutly vpon his knees, and zealouſly eleuating both his hands he ſaluted the image of the Virgin *Mary* (which is ſhewed to this day at one corner of the outſide of the Quire on the right hand thereof as you enter into the Church from the weſt dore) with theſe ſalutations, which for the better confirmation of the memory of the matter to poſterity were ſhortly after written in three ſeuerall places of the Church where he kneeled, being the ſpace of thirty fiue foote diſtant a ſunder. The firſt was this, written in capitall letters in the ſame manner as I preſent it to thee.

O
CLEMENS
MARIA.

Which wordes are cut in braſen letters within a round peece of blew marble. But the word *Maria* is written otherwiſe then the reſt. For it is contriued in that manner that the 5. letters of her name are ſeuerally made in the 5. leaues of a roſe, which are very curiouſly repreſented in the ſame peece of marble. In the middle ſtone where he kneeled the ſecond time, is written his ſecond ſalutation.

O
DVLCIS
MARIA.

In the third his laſt ſalutation.

O
PIA
MARIA.

It is reported that the image did vtter a voyce at that time to Saint *Bernard* very like to a liuing and articulate voice of a man, by way of thanking & commending him for his deuotion. But what the ſpeech was I could not reade in any authentick author (though I know *Robert Turner* whome I haue mentioned a little before, writeth in his *Triumphus Banaricus*, that the image made this anſwere: *Gratus ades nobis Bernarde,*) nor heare from the report of any learned man. Yet I was very inquiſitiue

nquiſitiue for the matter in Spira amongſt the learned of all ſorts both Proteſtants and Papiſts, no man being able to tell me. But the anſwere that Saint *Bernard* made to the image I meane to conceale till ſome other edition of my booke after my future trauels, (if God ſhall mercifully prolong my life to accompliſh ſome other outlandiſh voyage) and that for certain reaſons of no meane importance which I will not diſcouer to the world.

The other memorable thing of Saint *Bernard*, that I ſaw in the body of this Church, was a coppy of a certaine Epiſtle that he wrote to the Biſhop of Spira, the Clergie, and the people of the citie, to the end to exhort them to ioine their helpe and aſſiſtance vnto thoſe heroicall Princes that did in his daies vndertake that famous voyage vnder the conduct of *Godfrie* Duke of Bouloigne to conquer the holy land, and eiect the barbarous Saracens and Paynims that had poſſeſſed the ſame. Howbeit in this Epiſtle he maketh no mention at al of the foreſaid *Godfrie*. I find that St. *Bernard* liued about forty ſixe yeares after he wrote this Epiſtle. For whereas it is very likely that he wrote it about the time of the Councell of *Clermont* in France which was aſſembled by Pope *Vrban* the ſecond, of purpoſe to animate the Chriſtian Princes to vndertake that honourable expedition or the expugning of the holy land; that Councell was holden *anno* 1094. and St. *Bernard* died 1140. about the end of the raigne of the Emperour *Lotharius* the ſecond.

Surely the ſight of the epiſtle did much comfort my heart, and in a manner refocillate my ſpirits. It is written in a very ancient peece of Parchment (which ſeemeth to be very neere fiue hundred yeares old, as being written either in the time of St. *Bernard* himſelfe, which is almoſt ſo long ſince, or very ſhortly after) and hanged vpon one of the pillars on the right hand of the Church. Firſt of all this in red letters: *Hæc eſt epiſtola quam beatus Bernardus tempore illo ad paſſagium ad hortandum miſit Domino Epiſcopo Spirenſi, Clero, et populo vniuerſo.* Next followeth Saint *Bernards* owne ſuperſcription, which was this. *Domino et patri * kariſſimo venerabili Epiſcopo Spirenſi, et vniuerſo, Clero, et populo, Bernardus Clareuallenſis vocatus Abbas in ſpiritu fortitudinis abundare:* then followeth the epiſtle itſelfe in the latine tongue, which becauſe I cannot communicate to my country for a meere nouelty (for it hath bene commonly printed in all the editions of Saint *Bernards* workes, being in number the three hundreth two and twentieth epiſtle) I will not ſet downe in Latin, ſuppoſing that many learned men will cenſure it for a ſuperfluous labour, ſeeing it hath bene theſe many hundred yeares ſo common in the world. Yet ſince it was my hap to finde it out as I walked alone in the Cathedrall Church of Spira, whereof I now write, being indeede a moſt excellent treatiſe

* Thus was this word written euen with the leter *k* at the beginning according to that olde and obſolete manner.

in

in reſpect of the worthineſſe both of the argument and the author; I thought it not impertinent to tranſlate it according to my meane ſkil into our vulgar tongue (which I neuer heard to be done before by any man whatſoeuer: ſubmitting my ſimple tranſlation to the fauourable cenſure of the curteous reader.

The Epiſtle I ſay itſelfe is this.

I Am to treate with you about a buſineſſe of Chriſt, in whom is all our ſaluation. This I ſpeake that the authority of the Lord may excuſe the vnworthineſſe of the perſon of the ſpeaker, and that the conſideration of ſelfe-vtility may excuſe it alſo. Iwis I am but a meane man, yet I doe not meanely deſire you all in the bowels of Jeſus Chriſt. Now then there is that occaſion of my writing vnto you that I dare preſume to ſalute the whole community of you with my letters. More gladly would I doe it by word of mouth, if as I want not will, ſo alſo I had opportunity to performe it. Lo * now (my brethren) is the acceptable time, lo now is the day of plentifull ſaluation. For the earth hath moued and trembled, becauſe the God of heauen hath begunne to lay waſte his owne land. His I ſay, wherein he hath bene ſeene to teach the word of his

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* 2. Cor. 6. cap. 2. ve.

Father

Father, and man with men to conuerſe for the ſpace of thirtie yeares and more. His certainly, ſince he hath illuſtrated it with ſo many miracles, and dedicated it with his owne bloud, in which the firſt flowers of reſurrection budded, and now our ſinnes requiring it, the aduerſaries of the Croſſe haue ſacrilegiouſly made head, waſting in the face of the ſword the land of promiſe. For now it is well neare come to paſſe, if there be no body to reſiſt, that they will ruſh into the very City of the liuing God, ouerthrow the very ſhops of our redemption, and pollute thoſe holy places which were purpled with the bloud of the Lambe immaculate. Yea they yawne with ſacrilegious mouths (out alas) to enter the very ſanctuary of Chriſtian Religion, and they endeauour to inuade and tread vnder feete that very bed wherein our life for our ſakes hath ſlept in death. What doe ye valiant men? what doe ye that are the ſeruants of the Croſſe? what, wil ye giue that which is holy vnto dogs, † and pearles vnto ſwine? how many ſinners hauing there confeſſed their ſinnes with teares haue obtained pardon, after that the vncleanneſſe of the Pagans hath bene baniſhed out of the City by the ſwords of our forefathers? the malicious man ſees this, and enuies at it, gnaſheth his teeth, and pines away. He ſtirreth vp the veſſels of his iniquity, intending not to leaue as much as any

† *Matth. 7. cap. 6. ve.*

print

print or ſtep of ſo great deuotion, at the leaſt if he can ſeiſe vpon (which God forbid) thoſe ‡ Holyes of Holyes. And that would be to to all ages a moſt diſconſolate griefe, becauſe the loſſe is irrecouerable, but eſpecially vnto this moſt impious generation it would breed an infinite confuſion, and ſhame euerlaſting. But what thinke we brethren? what, is the hand of the Lord § ſhortned or become weake to ſaue, in that he calls his little wormes to preſerue and reſtore vnto him his inheritace? what, is he not able to ſend more then twelue legions of Angels, or but ſay the word, and your land ſhall be deliuered? verily it is in his power to doe it when he liſt. But I tell you the Lord God doth trie you. He lookes back vpon the ſonnes of men if there be any that vnderſtands, and enquires for || her, and bemoanes her caſe. For the Lord hath pitie on his people, and doth prouide a wholeſome remedie for thoſe that are grieuouſly fallen. Conſider how great cunning he doth vſe to ſaue you, and be amazed at it. Behold the depth of his pietie, and be of good cheere O ye ſinners. He will not your death, but that ye may be conuerted and liue. For he ſeekes an occaſion not againſt you, But for you. For what is it but a ſtudied occaſion of ſaluation and picked out only by God himſelfe, that the omnipotent doth vouchſafe to quit from their bondage murderers, rob-

‡ *Sancta Sanctorum.* § *Eſay* 57. *cap. ve.* 2. || The Citie of Jeruſalem.

bers

bers, adulterers, periured men, and thoſe that are vaſſals to other crimes, as if they were a nation that had wrought righteouſneſſe? Doe * not diſtruſt ô ye ſinners, the Lord is debonaire. If he meant to puniſh you, he would not only not craue your ſeruice, but would not entertaine it being offered by you. I ſay againe, weigh the riches of the goodneſſe of the moſt high God, obſerue the counſell of his mercy, he either makes himſelfe to haue want, or ſeemes as though he had, while he couets to relieue your neceſſities. He will be held a debtor that he may giue wages vnto thoſe that ſerue in his warfare, euen indulgence of ſinnes, and euerlaſting glory. Bleſſed may I call the generation whom ſo plentifull a time of indulgence layes hold vpon, whom that pleaſing yeare to the Lord and truly Iubilie doth finde aliue. For this bleſſing is diſperſed ouer all the world, and to the enſigne of life all men flie together with a kinde of contention. Therefore for as much as your territorie is fruitfull of † valiant men, and knowen to be full of ſuch as are in the prime of their youth (as your praiſe is ſpread all ouer, and the fame of your proweſſe hath filled the whole world) be ye alſo cou-

* *Ioel* 2.

† In the Latin coppy of Saint *Bernards* Epiſtle I find theſe wordes. *Quia ergò fœcunda vitiorum terra vi[illegible]a, &c.* wherein I obſerue a fault. For I am perſwaded that that word *vitiorum* ſhould be *virorum*. Otherwiſe there can be no ſenſe in it. The conſideration whereof hath induced me to tranſlate it accordingly.

ragiouſly

ragiouſly girt, and in zeale of the Chriſtian name betake yourſelues to happy armes. Let former not war-fare but malice ceaſe, wherewith yee are wont mutually to deſtroy one another, that ye might be mutually conſumed. What direfull wilfulneſſe ſtirreth vp wretches, that neighbours ſhould pierce that body whoſe ſoule perhaps is in caſe to periſh. But he ſhall not eſcape to boaſt of it, and a ſword hath pierced him to the very ſoule when he doth but onely reioyce at the fall of his enemie. To expoſe ones ſelfe to ſuch a danger, were a token of madneſſe, not of proweſſe. Neyther might it be aſcribed to hardineſſe, but rather to folly. Now thou haſt couragious ſoldier, thou haſt warlicke man where thou maieſt ſkirmiſh without danger, where it is both a glory to conquer, and to die againe. If thou art a wiſe and thriuing Merchant, if a purchaſer of this world, I bring thee tydings of a great fayre, ſee thou ſlippe it not. Take the ſigne of the croſſe, and thou ſhalt obtaine indulgence of all thy ſinnes whereof thou ſhalt make a confeſſion with a contrite heart. The matter it ſelf if it be bought, is had for little or nothing. If it bee taken vpon a deuout ſhoulder, without doubt it is worth the Kingdome of God. Well therefore haue they done that haue already taken the heauenly cogniſance, and others may doe well to lay hold on that which may auaile to their ſaluation. Touching the reſt I aduiſe you (my brethren) yet

not

not I, but alſo Gods * Apoſtle with me, that credite is not to be giuen to euery ſpirit. We haue heard and reioice how the ſpirit of God boileth in you: but it is altogether neceſſary that a due temperature of knowledge be not wanting. The Iewes are not to be perſecuted, nor to be ſlaine, no not ſo much as to be baniſhed from you. Aſke yourſelues the holy Scriptures. I know what is reade in the § Pſalme propheſied of the Iewes. God ſhewes me (quoth the Church) concerning my enemies, that thou kill them not, leaſt at any time my people proue forgetfull. They are certaine liuing marks pointing out vnto vs the Lords paſſion. For this cauſe they haue beene diſperſed into all Countreys, that while they ſuſtaine the iuſt puniſhment of of ſo great a crime, they may be witneſſes of out redemption. Whereupon the Church ſpeaking in the ſame pſalm addeth this, Diſperſe them in thy vertue, and put them downe O Lord my protector: which hath accordingly come to paſſe. For they are diſperſed, they are put downe, they ſuſtaine hard captiuity vnder Chriſtian Princes. Notwithſtanding about the euening they ſhall be conuerted, and there will be a reſpect had of them in time. Finally, when the multitude of the Gentiles ſhall enter in, then all Iſrael (ſaith the † Apoſtle) ſhall be ſaued. But in the meane time whoſoeuer dieth, remaineth in death. I ſay not that

* 1 Iohn. 4. § 59. † Rom. 11.

whereſoeuer

whereſoeuer they ‡ are not, we grieue that Chriſtian vſurers doe worſe Iudaize, at the leaſt if they ought to be fitly called Chriſtians, and not rather baptized Iewes. If the Iewes are altogether confounded, how then ſhall their ſaluation or conuerſion promiſed in the end, proſper? Surely the very Gentiles themſelues (if their conuerſion were likewiſe to be expected) were rather to be forborne then * ſmitten with the ſword. But now ſince they firſt began to offer violence vnto vs, it behoueth thoſe that doe not carry the ſwordes in vaine, to repulſe force with force. Yet it is a part of Chriſtian piety as to conquer the proud, ſo alſo to ſpare ſubjects, eſpecially thoſe whoſe the lawe is by promiſe, thoſe from whome the Fathers were deſcended, and from whom Chriſt ſprang, according to the fleſh, which is bleſſed for euer. Howbeit it were to be required of them, according to the tenor of the Apoſtolicall mandate, that they ſhould altogether exempt al thoſe free from the exaction of vſurie that ſhall take on them the badge of the croſſe. Alſo it is neceſſary (my moſt beloued brethren) that if any man perhaps deſirous to be cheefe amongſt you, would by his forwardneſſe foreſtall the gouernment of the armie, ye giue no † care at all vnto him: and

‡ The Iewes.

* In moſt of the Latine copies it is *expetendi*. But it is falſe, For it muſt be *petendi*.

† The ordinary Latine text is falſe. For inſtead of *audeat* it muſt be *audiatur*.

if

if he make as though he were ſent from vs, it is not true. Or if he ſheweth letters ſent as from vs, ye may ſay they are altogether falſe, that I may not call them furtiue. Ye ought to chooſe warlike men, and Chieftains expert in thoſe affaires, and to take order that the armie of the Lord may march together, that It may euery where haue ſtrength, and may not ſuſtaine violence from any whatſoeuer. For there was a certaine man in the firſt voiage before Jeruſalem was taken, called *Peter*, of whome ye alſo (vnleſſe I am deceiued) haue often heard mention. He marching alone with his ſoldiers, expoſed the people that belieued him, to ſo great dangers, that either none of them or very few eſcaped, that periſhed not either with hunger or the ſword. Therefore it is altogether to be feared that if ye ſhall doe the like, the like may happen vnto you alſo. Which God turne from you that is bleſſed for euer. Amen.

Hauing now ended thoſe two things that I ſaid before were the moſt memorable of all in the body of this Church, I will digreſſe to ſome other matter, and will firſt make mention of a certain pulpit that ſtandeth on the left hand of the body of this Church, as you come into it from the ſtreet. I ſuppoſe that ſome hyper-criticall carpers will taxe me of vanity for adding ſuch triuiall things to my Obſeruations, as deſcriptions of Pulpits. But I craue pardon of them although I deſcribe this pulpit of Spira. For it was

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ſo glorious and reſplendent an architecture, that I was vnwilling to let it paſſe vnmentioned, being the faireſt thing of that nature that I ſaw in my trauels, ſauing one onely pulpit before mentioned in my diſcourſe of the City of Amiens. Which notwithſtanding in ſome reſpects is inferiour to this whereof I now ſpeake. The roofe or couering of this ſumptuous pulpit is made but of wainſcot, but ſo wonderfull gorgeouſly gilt, and adorned with ſundry colours, that it yeeldeth a ſhew moſt beautifull: in certain ſquare peeces of this roofe I read theſe ſacred poeſies. The firſt this. * *Hodiè ſi vocem eius audieritis, nolite obdurare corda veſtra.* In the lower ſquare this. *Beati qui audiunt verbum Domini & cuſtodiunt illud.* A little vnder this † *Prædica verbum, inſta opportunè, importunè, argue, obſecra, increpa in omni patientia & doctrina.* The other part of the pulpit is exceeding ſumptuous alſo, being made of white free-ſtone, which is ſo faire that it may compare with ſome kinde of alabaſter, and garniſhed with curious images, works, and borders moſt richly gilt, and decked with many ſentences taken out of the holy Scriptures. In the inſide of the dore where the preacher aſcendeth the pulpit, this is written in golden letters. ‡ *Aſcendo ad patrem meum & patrem veſtrum.* Alſo theſe ſentences are written in the outſide of the pulpit about the compaſſe as the Preacher doth aſcend. § *Quomodo prædicabunt niſi mittantur? ſicut ſcriptum eſt. Quàm pretioſi pedes*

* *Pſal.* 94. † 2. *Tim.* 4. *cap.* ‡ *Iohn* 20. *v.* 17. § *Rom.* 10. 15.

Euangelizantium pacem, Euangelizantium bona? Next this. * *Euntes in mundum vniuerſum prædicate Euangelium omni creaturæ.* Againe this. † *Dominus dabit verbum Euangelizantibus virtute multâ.* Then this. ‡ *Clama, ne ceſſes, quaſi tuba exalta vocem tuam, & annuncia populo meo ſcelera eorum.* All theſe ſentences written in one row. Vnder theſe in the lower part of that curious ſtony compaſſe this is written. § *In nouiſſimo autem die magno ſtabat Ieſus & clamabat, dicens, Si quis ſitit, veniat ad me & bibat.* Likewiſe there are ſet forth in the outſide of this exquiſite workemanſhip the images of the foure Doctors of the Latin Church. St. *Auguſtine* and St. *Ambroſe* in their Epiſcopall habites, St. *Hierome* in his Cardinals weedes. St. *Gregorie* with his triple crowne. Our Lady with Chriſt in her armes. St. *Stephen* Pope, and two Biſhops more, whoſe names are not expreſſed.

Alſo the ſeuen workes of mercy are after an hiſtoricall manner very artificially repreſented in ſtone. Vnder the firſt this is written in golden letters. *Eſurientes paſcere.* Vnder the ſecond. *Potum dare ſitientibus.* Vnder the third. *Operire nudos.* Vnder the fourth. *Captiuos redimere.* Vnder the fifth. *Ægrotos inuiſere.* Vnder the ſixth. *Hoſpitio peregrinos ſuſcipere.* Vnder the ſeventh. *Mortuos ſepelire.* Alſo the baſe of this pulpit is very ſumptuous, on both ſides whereof there are inſerted peeces of touch-ſtone. In one

* *Mar.* 16. 15. † *Pſal.* 67. 12. ‡ *Eſa.* 58. *ver.* 1. § *John* 7. 37.

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ſide this is written. *Eberhardus Dei gratiâ Epiſcopus Spirenſis & Præpoſitus Weiſſenburgenſis, Imperialis Cameræ Iudex, &c. Cathedram hanc in honorem Dei omnipotentis & ornamentum celeberrimæ huius baſilicæ nouâ hâc formâ conſtrui & erigi fecit Anno Salutis humanæ. M.D.X.C.V. nihil aliud optans quàm vt poſteritas ex hoc loco verbum Dei piè & Catholicè erudita, fuſis ad Deum precibus, ſemper ſui grato animo meminiſſe velit.* On the other ſide of the baſe this alſo is written in another peece of touch-ſtone. *Reuerendiſſimus Princeps & Dominus Reſtaurator huius Cathedræ Eberhardus à Dienheim electus fuit in Epiſcopum Anno Domino M. D. Lxxxi. ætatis ſuæ xxxix. Et in Iudicem Cameræ ſolito iuramento receptus vltima Aprilis cum xxvij. eiuſdem antè ſolenni equitatu in vrbem Spirenſem eſſet ingreſſus Anno Salutis Humanæ M. D. Lxxxiiij. obijt Anno ætatis ſuæ, * &c. Epiſcopatus, &c.*

On the left hand of the bodie of the Church there is a paſſing ſumptuous monument of one of the Biſhops of Spira, whoſe image is made at length with a repreſentation of his Epiſcopall habits, and many curious workes and hiſtories are excellently cut in ſtone. Alſo it is adorned with many ſentences of Scripture. At the very top of all this is written. *Si charitatem non habuero, nihil ſum:* and vnder that: *Repleti ſunt omnes ſpiritu ſancto,* where the effigies of a doue is carued. Aboue the effigies

* The Year is not expreſſed in the Original.

of Chriſt this in golden letters. *Mihi autem abſit gloriari niſi in cruce Domini noſtri Ieſu Chriſti. Gal.* 6. vnder that againe. *Vigilate, quia neſcitis diem neque horam. Matth.* 25. vnder that, his Epitaph in golden letters, which is this. *Reuerendiſſimo Principi ac Domino Domino* Marquardo *ab Hattſtein Epiſcopo Spirenſi & Præpoſito Weiſſenburgenſi Cæſareæ Maieſtatis Conſiliario, ac Imperialis Cameræ Iudici pro laudatiſſimæ memoriæ, dum vixit, pietate, doctrinâ, authoritate, rerum experientiâ, conſilijs, & ſingulari prudentiâ conſpicuo & celeberrimo, nec non de Eccleſiâ Spirenſi multis modis optimè merito, monumentum hoc pietatis & nunquam apud poſteritatem intermorituræ recordationis ergò poni fecerunt eius heredes. Obiit autem ætatis ſuæ* 51. *Epiſcopatus* 21. *Iudicatus* 21. 7. *Decembris. Anno Domini* 1581. *cuius anima requieſcat in pace. Amen.* vnder that is written this ſentence. *In principio creauit Deus cœlum & terram. Gen.* 1. vnder which ſentence the hiſtorie of the creation of the World is very curiouſly expreſſed in ſtone.

Oppoſite vnto this there is erected on the right hand of the Church a faire Monument of another Biſhop of Spira, whoſe image is made at length alſo as that of the former, with his epiſcopall habits, and vnder the ſame this Epitaph is written. *Reuerendo atque illuſtri Domino* D. Georgio *Epiſcopo Spirenſi ac Com. Palat. Rheni Ducique Bauariæ admirandâ clementiâ, prudentiâ, & pietate vndique conſpicuo, ac demum flagranti Anglico ſudore immatu*

turâ morte defuncto, pius in Epiſcopatu Succeſſor Philippus *â Flerſheim hoc monumentum inſtituit. Obiit autem Anno Salutis* 1529. *die* 28. *Septembris, qui æternâ luce fruatur.*

There is adioyning to the South ſide of this Church a goodly cloiſter, in the which I obſerued an exceeding multitude of ancient monuments wherewith the cloyſter is beautified round about, but the time would not giue me leaue to write them out. For I made my aboad in this city but one whole day. This cloyſter inuironeth a very pleaſant greene quadrangular Court, in the midſt whereof there is the moſt memorable thing of that kinde that I ſaw in my trauels, euen a repreſentation of the mount Oliuet. This is (in my opinion) one of the moſt exquiſite workes in all Europe, built in a round forme, and raiſed to the height of ſome forty foote by my eſtimation. It is ſupported with ſixe goodly pillars of free ſtone, within the which is deſcribed the hiſtory of Chriſts praying vpon the Mount Oliuet, for there he is repreſented proſtrate vpon his knees, and eleuating his hands when he prayed to his Father. Alſo three of his diſciples are pourtraied ſleeping in as many ſeueral places apart. The whole fabricke within thoſe pillars conſiſteth of many notable deuices. There are two very artificiall rayles of ſtone contriued in the maine worke, and within the ſame there ſtand the pourtraitures of ten ſouldiers hauing as many ſeuerall and diſtinct weapons in their hands. In another

place are pourtraied fiue ſoldiers more ſtanding together, and concluding how they may take Ieſus. Alſo *Iudas* comming to kiſſe his maſter with a treacherous kiſſe is excellently preſented. About the top of the Mount where there ſtandeth an Angell with a croſſe in his hand, the figures of oliues are very cunningly expreſſed. Likewiſe round about the rocke (for the lower part of this ſtructure is made in the forme of a rocke) They are ſo artificially made, that they yeeld a moſt delectable ſhew. Within the rocke is a little Chappell hauing windowes made in the maine rocke to conueigh in the light. Here euery Friday is Maſſe ſaid. The outſide of the building is incloſed with a faire incloſure of ſtone worke. Vpon the which, round about the ſame, is made a faire compaſſe or rayle of yron, ſuch as we call in Latine *Cancelli*, of ſome two yardes high, that incompaſſeth the whole worke. Alſo the tops of thoſe barres are headed like the forkes of arrowes, to the end that no man ſhall come within the place. There is but one onely dore that leadeth to this Mount Oliuet and the Chappell within the ſame. To conclude, ſuch is the ſtrange curioſitie of this worke, that it driueth all the beholders into admiration, and is a thing of ſuch fame that few ſtrangers come to the Citie but ſee it before they goe forth againe.

Who was the firſt Biſhop of this Citie I cannot finde. But I haue read that there was a Biſhopricke inſtituted in the ſame before

348 yeares after Chriſt. From which time till the reigne of *Dagobert* King of France, it was exceedingly eclipſed and deceaſed. But the ſame King well repaired it againe, and created *Athanaſius* that was one of his Chaplaines, Biſhop of Spira about the yeare 610. ſince which time there haue bene many famous Biſhops, whereof thoſe of later yeares haue bene ſtiled with the titles of Princes: he that was Biſhop when I was there, was called *Eberhardus Adinheim*, who was about the age of threeſcore yeares when I was in the Citie: one that alwaies reſideth at a Palace he hath in the countrie, as the reſt of his predeceſſors haue done theſe many yeares.

Thus much of the Cathedrall Church and the Biſhopricke.

I Was in the Colledge of the Jeſuites who vſed me verie kirdly. But one eſpecially aboue all the reſt, whoſe name was *Ionas Keinperger* the chiefe of the Ieſeuiticall family, who ſhewed me their library, where I ſaw a notable company of goodly bookes, But in one of them I obſerued a matter that argued the iniurious and naughty dealing of the Ieſuits. For whereas amongſt the reſt of their bookes they had *Munſters* Coſmography, I I looked into it to informe my ſelf ſomething of the antiquities of the Citie, and by chance turning ouer ſome leaues, I found notable places expunged by theſe criticall Ariſtarches, and demanded of them why they did deface

any part of ſo famous an authors workes. They anſwered me that *Munſter* was an heretike and an apoſtate, affirming that after he had renounced his Monkiſh religion, he maintained many heretical points in his writings. Wherefore becauſe there were certaine matters in his Coſmography that made againſt the faith of the Catholike Church of Rome, they would not ſuffer them to remaine in the booke. How theſe men and others of diuers Papiſticall orders haue dealt with the Fathers of the Church alſo, and diuers godly authors of great antiquitie by their wicked falſification, putting out thoſe things that haue made againſt them, and ſupplying the ſame with ſome commentitiall forgeries of their owne braines, it doth euidently appeare to the world by the *Index expurgatorius* printed at Geneua and Straſbourg. I found one of thoſe Ieſuites ſo ſkilfull in ſome of our Engliſh hiſtories, that he diſcourſed vnto me of certain ancient matters of old Brittaine, eſpecially of our Kings of Northumberland. In their Library they keepe the picture of their Biſhop *Eberhardus* aboue named, becauſe he hath ſhewed himſelfe a great benefactor vnto them. Father *Ionas* ſhewed me their Church alſo. Which though it be not very great, yet it is exceeding glorious and beautifull, being garniſhed with a great multitude of faire pictures and images. Their table aboue the high Altar is a paſſing ſumptuous thing. But I could not perceiue the inward glory thereof, becauſe it is

moſt

moſt commonly ſhut, and neuer opened but vpon ſpeciall daies. At the vpper end of the Church there are certaine ſeates made onely for Earles, Counteſſes, and other great perſons to ſit in, who do eftſoones repayre to their Maſſes, as Father *Ionas* told me. And by the ſides of their walls in the inſide of the Church, they haue lately made five very curious ſeates of wainſcot, three on one ſide, & two on another, for the Prieſt to ſit in, to the end to heare the confeſſions of offenders. All this Church was built within theſe few yeares, not at their owne coſt, but meerely by the beneuolence and liberality of well diſpoſed benefactors that haue bountifully contributed to the building thereof. Of the Fraternitie of theſe Ieſuites there are onely twentie.

I heard that there were certaine temples of idolatrie heretofore in this city erected by the Ethnicks, before it was conuerted to Chriſtianity, and thoſe in number three; which is alſo confirmed by *Munſter*, whereof one was dedicated to *Diana*, which was nere to the place where the Cathedrall Church now ſtandeth. An other to *Mercury* in a place where there was afterward a Monaſtery of Benedictine Monkes. And the third to *Venus*, vpon a hill at the weſt end of the city, where I obſerued the Church of Saint *Guido*; but at laſt *Dagobert* King of France demoliſhed them all, ſo that now there are not to be ſeene *vel Veſtigia quidem*, as much as the leaſt ruines

ruines thereof; but only the places where they ſtood.

Attila, King of the Hunnes, after he marched out of Hungary and Auſtria with his huge Armie to conquer Germany, greatly waſted this city of Spira, ranſacking it after a moſt cruell and mercileſſe manner with fire and ſword, as he did other of the German cities that I haue already deſcribed, and others alſo that I ſhall hereafter deſcribe.

This City doth not embrace that vnity of religion that the cities of Strasbourg, Baſil, and the other reformed cities of Switzerland, but is diſtracted into a double religion, Proteſtant and Papiſticall; the Proteſtant profeſſing the Lutheran Doctrine, beeing the predominant part, though the Cathedrall Church belongeth to the Papiſts in regard their Biſhop is a Papiſt. For a learned preacher of the city one *Nicolaus Friſius* that vſed me very curteouſly, told me that moſt of the principall families profeſſe the reformed religion. But there is a kind of murmuring betwixt both parts, though it be ſo concealed that it breaketh not out into any open iarres, full liberty of conſcience and exercile of religion being permitted to each faction without any contradiction.

Now it were fitte to ſpeake ſomething of the gouernement of this noble city, and to mention their principall Magiſtrates, their affaires in iuſtice, and ſuch other memorable pointes of policy, as the deſcription of ſo worthy a City doth require. But ſeeing I

made ſo ſhorte aboade there, I hope thou wilt be ſatisfied with the premiſſes. Only I can ſay that it is an imperiall city. Therfore let this ſuffice for Spira.

Thus much of Spira.

I Departed from Spira about eight of the clocke in the morning the tenth day of September, being ſaturday, after I had made my aboade there all friday, and came to the beautifull city of Wormes, about ſixe of the clock in the afternoon. This dajes iourney was ſeuenteen miles. Betwixt Spira and Franckendall, twelue, and from that to Wormes fiue. I obſerued that all the tract betwixt theſe two cities doth yeeld a moſt fertile and pleaſant ſoyle that bringeth forth abundance of all manner of commodities, as corne, grapes, fruites, all manner of rootes, and what not?

I obſerued that in Franckendal which I neuer ſaw in any city or towne before, and I haue not heard of the like to be ſeene in any city of Chriſtendome ſauing only in the city of Nancy the Metropolitan of Lorraine. For all the houſes of the towne are newly built, hauing bene raiſed from the foundations within fifty yeares, as I heard in Spira. Before which time Franckendall was the name of a Monaſtery onely, and not of a towne. Part of the Monaſtery being defaced, the whole Church remayneth to this day, being the onely Church of the Towne, and a very goodly building, which a man may ſee a farre off from euery quarter

quarter of the country. This Monaſtery was built in the time of the Emperour *Henry* the fift about the yeare 1119. by a certaine rich Gentleman of the city of Wormes called *Eckenbertus Kemerer*, who conuerted his whole eſtate into money, and beſtowed the ſame vpon the building of this Monaſtery, which he deuided into two parts, and diſtinguiſhed it by the names of the greater and the leſſer Monaſtery. For the greater ſerued for Monkes, whereof he himſelfe hauing abandoned the world, was the firſt Abbot; and the other for Nunnes, whereof his wife *Richlindus* was the firſt Abbeſſe. But now this Monaſtery is alienated from Popiſh vſes, the Church being poſſeſſed by the Proteſtants of the towne that profeſſe the ſame religion that we doe in England, where they heare Gods word truly preached, and receiue the Sacraments duely adminiſtred. I obſerued one faire ſtreet in this towne which is much graced with the new buildings. For all the buildings of the towne being new (as I ſaid before) they yeeld the much fayrer ſhew. Alſo I ſaw a goodly market place in the towne. More then this I cannot ſpeake of Franckendall becauſe I made no aboade at all there, but only glanced through it in my way to Wormes.

Thus much of Franckendall.

THere hapned unto me a certaine diſaſter about the middeſt of my iourney betwixt Franckendall

Franckendall and Wormes, the like whereof I did not ſuſtaine in my whole iourney out of England. Which was this. I ſtept aſide into a vineyard in the open field that was but a litle diſtant from the high waie, to the end to taſte of their grapes wherewith I might ſomething aſſwage my thirſt: hoping that I might as freely haue done it there, as I did often times before in many places of Lombardie without any controulment. There I pulled two little cluſters of them, and ſo returned into my way againe trauelling ſecurely and iouially towards Wormes, whoſe lofty Towers I ſaw neere at hand. But there came a German Boore vpon me (for ſo are the clownes of the country commonly called) with a halbert in his hand, and in a great fury pulled off very violently my hat from my head (as I haue expreſſed in the frontiſpice of my booke) looked very fiercely vpon me with eyes ſparkling fire in a manner, and with his Almanne wordes which I vnderſtood not, ſwaggered moſt inſolently with me, holding vp his halbert in that threatning manner at me, that I continually expected a blow, and was in deadly feare leſt he would haue made me a prey for the wormes before I ſhould euer put my foote in the gallant City of Wormes. For it was in vaine for me to make any violent reſiſtance, becauſe I had no more weapon then a weake ſtaffe that I brought with me out of Italy. Although I vnderſtood not his ſpeeches, yet I gathered by his angry gef-

tures

tures that the onely cauſe of his quarrel was for that he ſaw me come forth of a vineyard (which belike was his maiſters) with a bunch of grapes in my hand. All this while that he threatned me with theſe menacing termes I ſtood before him almoſt as mute as a Seriphian frogge, or an Acanthian graſhopper, ſcarce opening my mouth once vnto him, becauſe I thought that as I did not vnderſtand him, ſo likewiſe on the other ſide he did not vnderſtand me. At length with my tongue I began to reencounter him, tooke heart a grace, and ſo diſcharged a whole volley of Greeke and Latin ſhot vpon him, ſuppoſing that it would bee an occaſion to pacifie him ſomewhat if he did but onely thereby conceiue that I had a little learning. But the implacable Clowne

* *Non magis incepto vultum ſermone movetur*
Quàm ſi dura ſilex, aut ſtet Marpeſſia cautes.

And was ſo farre from being mitigated with my ſtrange Rhetoricke, that he was rather much the more exaſperated againſt me. In the end after many bikerings had paſſed betwixt vs, three or foure good fellowes that came from Wormes, glaunced by, and inquired of me what the quarrell was. I being not able to ſpeak Dutch aſked them whether any of the company could ſpeake Latin. Then immediately one replyed vnto me that he could. Whereupon I diſcouered vnto him the whole

* Æneid. 6.

circumſtance

circumſtance of the matter, and deſired him to appeaſe the rage of that inexorable and unpleaſant peaſant, that he might reſtore my hat againe to me. Then he like a very ſociable companion interpoſed himſelfe betwixt vs as a mediator. But firſt he told me that I had committed a penal treſpaſſe in preſuming to gather grapes in a vineyard without leaue, affirming that the Germanes are ſo exceeding ſparing of their grapes, that they are wont to fine any of their owne countreymen that they catch in their vineyards without leaue, either with purſe or body; much more a ſtranger. Notwithſtanding he promiſed to do his endeuour to get my hat againe, becauſe this ſhould be a warning for me, and for that he conceiued that opinion of me that I was a good fellow. And ſo at laſt with much adoe this controuerſie was compounded betwixt the cullian and myſelfe, my hat being reſtored vnto me for a ſmall price of redemption, which was twelue of their little coynes called fennies, which counteruaile twenty pence of our Engliſh money. But I would counſel thee, gentle reader, whatſoeuer thou art that meaneſt to trauell into Germany, to beware by my example of going into any of their vineyardes without leaue. For if thou ſhalt happen to be apprehended in *ipſo facto* (as I was) by ſome ruſtical and barbarous Corydon of the country, thou mayeſt perhaps pay a farre deerer price for thy grapes then I did, euen thy deareſt blood.

My

My Obſeruations of Wormacia,

Otherwiſe called Civitas Vangionum, but moſt commonly Wormes.

THE ſituation of this famous city did as much delight me as of any city whatſoeuer I ſaw in Germany. For it is ſituate in a moſt pleaſant plaine that doth very plentifully yeeld great ſtore of all manner of commodities ſeruing as well for pleaſure as profit. For I ſaw goodly ſtore of corne, eſpecially wheat, growing in the fertile and ſpacious fieldes about the city. Alſo they haue great plenty of faire vineyards, yea ſuch exuberencie of all things I obſerued in the whole compaſſe about the city, that I think there is nothing wanting vnto them that the heart of man can deſire. Beſides it is much the more opportunely ſeated by reaſon of the noble riuer Rhene that runneth neere vnto it, yet not ſo neere that it watereth the walles thereof, as it doth Mentz, but is ſo far diſtant from it as from the City of Spira, that is, about the ſpace of one furlong. I heard a thing in this city that I did not a little wonder at, that the territory round about the ſame is ſo exceedingly frequented with people, that there are no leſſe than two hundred ſeueral townes & villages within the ſpace of foure Dutch miles of the city, which doe make ſixteene of our Engliſh. Withall he added this, that it hath bene often

often obſerued that ſome people of each of theſe two hundred Townes and Villages haue repayred to the City to Market, and returned backe againe the ſame night to their own houſes. A matter that ſeemed ſo ſtrange vnto me, that I haue neither read nor heard of the like to be obſerued in ſo ſmall a plotte of ground.

This City is eſteemed of great antiquity. For ſome authors doe write that it was a colonie of the Treuirians, and that it beganne to be built within a few yeares after the City of Treuirs ſituate by the Moſella, was founded by that Babylonian Prince *Trebeta*, the ſonne of King *Ninus*. The people that did firſt inhabite it were called *Vangiones*, which was the name not only of the inhabitants of the City, but alſo of all ſuch as dwelt round about in diuers places of the country a prety way remote from the City. From theſe *Vangiones* the City tooke her denomination of *Ciuitas Vangionum*, which name it retaineth to this day. Alſo it was in former times called *Berberomagum* as learned *Peucer* doth write. Which name he ſaith is mentioned by *Ptolomæus* in his *Geographie*. From which word the preſent name *Wormacia* (for at this day it hath two Latin names, *viz.* *Ciuitas Vangionum* and *Wormacia*) taketh his denomination. For they make this etymologie of it, *Wormacia quaſi Bormacia*. As for the moderne Dutch word *Wormes* it is deriued by contraction of the letters from the Latin word *Wormacia*.

The buildings of this City are very faire, both ſacred and ciuill, and many of their ſtreetes doe yeeld a beautifull ſhew both for length, breadth, and the ſtately houſes on both ſides. Their walles are ſtrong and ancient, and beautified with faire gate-houſes. Their Churches likewiſe, becauſe the City ſtandeth in a plaine, doe preſent a moſt delectable and gorgeous ſight to thoſe that approach towards the City from any quarter whatſoeuer, either weſt, north, or ſouth; eſpecially their Cathedrall Church dedicated to St. *Peter*, which being adorned with foure moſt eminent towers of a very magnificent ſtructure, doe exhibite to the eies of the beholder a forme like to a cradle. The like whereof I haue before reported of the foure towers of the Cathedrall Church of Spira. This Church of St. *Peter* I viſited, but obſerued no ſuch memorable monuments therein as our Lady Church of Spira yeelded to me, and therefore I will paſſe it ouer with a word commending it for a building of notable magnificence, and (as I coniecture) of great antiquity, though I muſt confeſſe I know not the hiſtorie of the foundation of it. Becauſe none of the learned men of the City, amongſt whom I was very inquiſitiue for the matter, could certifie me thereof. But that which is wanting in the deſcription of the Cathedrall Church, ſhall be a little ſupplied with the mention of the Biſhops ſtately Palace adioyning thereunto, although I cannot write halfe ſo much of the

ſame

ſame as I would haue done if I could haue obtained acceſſe into the inner roomes, which I found to be a matter of great difficulty, becauſe the Biſhop, whoſe name was *Gulielmus*, (more then that they could not tell me) was reſident in the country at his Palace of *Ladenburgum* when I was in Wormes. So that what I now write of the Palace is only of the frontiſpice thereof, a matter of ſurpaſſing beauty; and that which I will report of this front is a thing ſo notably memorable, that as I ſaw not the like before, and doe doubt whether I ſhall euer ſee the like againe hereafter in any place of Chriſtendome in my future trauels: ſo I hope it will be very pleaſant to the learned reader to reade ſo rare a matter as I will now preſent vnto him. Euen the ſacred Prophecies of thoſe twelue famous Propheteſſes called the *Sibyllæ*, who although they were Pagans borne, and liued and died amongſt the Gentils, yet Almighty God did infuſe into them that *diuinus furor*, that diuine ſpirit of prophecie, that they pronounced many excellent Oracles of the Sauiour of the world Ieſus Chriſt, whereof ſome are ſuch as doe in ſome ſort agree with the predictions of Gods owne Prophets of his holy city Hieruſalem. Theſe prophecies are written vpon the front of the Biſhops wall (as I haue already ſaid) which hath beene lately ſo beautifully repaired, that it is at this day the moſt ſumptuous front of any Biſhops Palace that euer I ſaw. Each of theſe prophecies hath

the picture of the authour thereof made aboue it with her name annexed to the same, and a notation of the yeare is added to some of them but not to all, wherein they flourished before Christs incarnation.

The first is *Sibylla Delphica* vnder whom this is written. *Vixit ante aduentum Christi* 1525. And againe vnder the same picture this prophecie is written in faire Roman letters.

1. *Nascetur Propheta absque coitu ex Virgine, eum cognoscet proprium Dominum tuum, ipse verus erit Dei filius.*

The second is *Sibylla Samia. Vixit Anno ante aduentum Christi* 1365. Her prophecie is,

2. *Ecce veniet dies & nascetur de pauperculâ, & bestiæ terræ adorabunt eum, clamabunt, & dicent: Laudate eum in atrijs cœlorum.*

The third *Sibylla Erythræa. Vixit ante aduentum Christi Anno* 1289. Her prophecie is,

3. *In vltimâ ætate humiliabitur Proles diuina, iacebit in fœno agnus, & puellari offâ educabitur.*

The fourth *Sibylla Phrygia. Vixit ante aduentum Christi* 1215. Her prophecie is,

4. *Ex Olympo Excelsus veniet, & firmabit concilium in cœlo, & annunciabitur Virgo in vallibus desertorum.*

The fifth *Sibylla Cumana. Vixit ante aduentum Christi* 550. Her prophecie is,

5. *Magnus ab integro seclorum nascitur ordo,*
Iam redit & Virgo, redeunt Saturnia regna,
Iam noua progenies cœlo demittitur alto.

Tu

*Tu modò naſcenti puero, quod ferrea * Pũ*
Deſinet, ac toto ſurget gens aurea mundo.
Caſta faue Lucina, tuus iam regnat Apollo.

The ſixth *Sibylla Helleſpontia. Vixit Anno ante aduentum Chriſti* 544. Her prophecie is,

6. *De excelſo cælorum habitaculo proſpexit humiles ſuos, & naſcetur in diebus nouiſſimis de Virgine Hebræâ cum cunabulis terræ.*

The ſeuenth *Sibylla Tiburtina. Vixit ante aduentum Chriſti* 92. Her prophecie is,

7. *Naſcetur Chriſtus in Bethleem, annunciabitur in Nazareth regnante Thauro pacifico fundatore quietis. O fœlix illa mater cuius vbera lactabunt illum.*

The eighth *Sibylla Cimerica. Vixit ante aduentum Chriſti* 332. Her propecie is,

8. *In primâ facie Virginis aſcendet puella, facie pulchrâ, capillis prolixa, ſedens ſuper ſedem ſtratam, puerum nutriens, dans ei ad comedendum & bibendum, ius proprium lac de cælo miſſum.*

The ninth *Sibylla Agrippa. Vixit ante aduentum Chriſti, &c.* † Her prophecie is,

9. *En inuiſibile verbum palpabitur, germinabit vt radix, ſiccabitur vt folium, non apparebit venuſtas eius, circundabitur aluus maternâ & florebit Deus lætitiâ ſempiternâ, & ab hominibus conculcabitur.*

The tenth *Sibylla Libyca.* Her prophecie is,

10. *Ecce veniet dies, & illuminabit Domi-*

* I found it thus in the original, by which what they mean I know not.

† The notation of her time is omitted, and ſo of all the reſt following.

nus denſa tenebrarum & ſoluetur nexus Synagogæ, & recinent labia hominum, & videbunt regem viuentium, & tenebit illum in gremio virgo Domina gentium, & regnàbit in miſericordiâ, & vterus matris eius erit ſtatera cunctorum.

The eleuenth *Sibylla Europæa*. Her prophecie is.

11. *Venit ille, & tranſibit colles & latices Olympi, regnabit in paupertate, & dominabitur in ſilentio, & egrédietur de vtero Virginis.*

The twelfth *Sibylla Perſica*. Her prophecie is,

12. *Ecce beſtia conculcaberis, & gignetur Dominus in orbem terrarum, & gremium Virginis erit ſalus gentium, & pedes eius in valetudine hominum, inviſibile verbum palpabitur.*

Aboue theſe pictures are written many elegant diſtiches in diuers ſeuerall places, two verſes in a place, which ſeeme to haue beene newly written. I had a great deſire to write them out. But the time would not giue me leaue. For that day that I wrote theſe Sibylline prophecies, I ſpent but ſixe hours in Wormes, by reaſon that a certain vrgent occaſion called me away from the City euen about noone, which depriued me of the opportunity to write thoſe verſes. Otherwiſe I had ſet them downe in this place.

I will now giue a little glance at the Biſhoprick of Wormes, ſeeing this diſcourſe of the Biſhops Palace doth giue me occaſion to make ſome relation thereof. For many yeares ſince this was an Archbiſhoprick, but by whom it was firſt founded it is a matter altogether vncertaine,

certaine. For ſome write (as *Munſter* ſaith) that it was inſtituted by *Clodoueus* the firſt Chriſtian king of France, about the yeare of our Lord 500. others againe doe report that it began many yeares before. Which the ſaid *Munſter* proueth to be true. For he affirmeth that one *Victor* Archbiſhop of Wormes was at the generall Counſell holden at Colen in the yeare 348. with many other Biſhops that were aſſembled thither from all the famous Chriſtian countries of Europe for the depoſing of *Eupphrates* Archbiſhop of Colen, becauſe he was with ſuch pertinacy addicted to the Arrian hereſie, that he would not be reconciled to the vnity of the Church. The Archbiſhop of this Citie was in ancient times a man of ſo great power and eminent authority, that he was abſolutely the richeſt Prelate of all Germany. For he was Lord ouer all thoſe large territories which the Count Palatine of Rhene, the Landgraue of Haſſia, and the Archbiſhop of Mentz doe poſſeſſe. Alſo he had no leſſe then ſixteene Biſhops vnder him that were ſubiect to his iuriſdiction as his Suffragans. The firſt Archbiſhop was the foreſaid *Victor*, from whoſe time the Archbiſhoprick flouriſhed till the time of *Pipin*, King of France, who depoſed one *Guerilio* from his Archiepiſcopall dignity by reaſon of a certaine lewd fact that he had committed, and tranſlated the Archbiſhopricke from Wormes to Mentz, which hath euer ſince retained it to this day. Alſo the ſaid Archbiſhopricke of Wormes

was from thenceforth conuerted to a Biſhopricke, one *Wernharius* that immediately ſucceeded the foreſaid *Guerilio*, being choſen the firſt Biſhop thereof in the time of *Carolus Magnus*. From which time the Citie of Wormes hath bene euer graced with a Biſhop by a continuall and orderly ſucceſſion of them till this preſent Biſhop *Gulielmus*, whom I haue before mentioned.

Thus much of the Archbiſhopricke and Biſhop of Wormes.

THE *Prætorium* or Senate houſe of the Citie that adioineth to the market place is a very ſumptuous building, the front whereof is beautified with many faire pictures. But the faireſt of all is of *Fridericke*, the third of that name Emperour, who is very glorioufly painted in gold, ſitting in his throne with his Imperiall crowne vpon his head, and his Scepter in his hand, and vnder him this is written.

Fridericus 3. Imper. Aug.
1593.

Vnder that this.

Renouata eſt hæc baſilica 1592.

Againe vnder that I read this diſtich written in golden letters.

Aſtra Deo nil maius habent, nil Cæſare terra,
Si terram Cæſar, ſi regit aſtra Deus.

Alſo vnder that I read this inſcription in a long line, aboue the which two ſouldiers were painted

ted in their armour, leaning downe a little. And at one end of the front another ſouldier in his complete armour, diſplaying an ancient, and at the other end is painted a Queene with a crowne vpon her head. This inſcription (I ſay) did I reade there in that long line. *Libertatem quam maiores peperere dignè ſtudeat fouere poſteritas. Turpe enim eſſet parta non poſſe tueri. Quamobrem Vangiones quondam cum Iulio conflictati iam tibi Cæſar perpetuâ fide cohærent.* Next vnto this in another part of the ſame front are erected the ſtatues of foure German Emperors that were benefactors to the citie, very ſumptuouſly gilted for the better ornament of the *prætorium*, with their imperiall Diadems vpon their heads, each carrying a ſword in one hand, and a globe in another. They are repreſented onely to the girdle: The firſt *Carolus Quintus*, the ſecond *Ferdicandus Primus Cæſar*, the third *Maximilianus Secundus*, the fourth *Rodolphus Secundus*. And vnder them is written in golden letters *Anno* 1581. *Georgio Euchario Moſbach & Ioanne Kigele Reipub. Ædilibus, baſilica hæc eſt ædificata.* Againe vnder that I read this inſcription written in golden letters. *Auſtriacæ familiæ heroibus vindicibus libertatis patriæ vltra C C L annos amiſſæ vetuſtæ Vangionum Wormaciæ S P Q beneficiorum memor locauit. Anno* 1581. Alſo in the ſame ranke of that part of the front this impreſſe following is written in the like golden letters vpon a ground of Azure, neere to the portraiture of a greene Dragon ſupporting

porting a coate of armes, wherein is figured a key; which dragon with the reſt is the armes of this Citie of Wormes. *Draco clauem tenens induſtriâ vaſtas ſolitudines excoli, fide & conſtantiâ ad decus peruenire demonſtrat. Hæc maiores Vangionum vrbis ſuæ arma eſſe voluerunt.* Alſo another part of this *Prætorium* is beautified with ſundry notable hiſtoricall deſcriptions of the ancient Romanes. Vnder one whereof I read this following.

Sexti Tarquinij regij filij libidine factum eſt, vt Romæ exactis regibus conſulare imperium iureiurando conſtitueretur, iſque honos primo Lucio Iunio Bruto *ſceleris vltiori decerneretur.* Next *this.*

Patrij amoris tum ex animo potius ejicere, liberoſque ſecuri ferire quam libertatem ciuium perfidiâ immmuti nobili exemplo.

L. I. Br. docuit.

Then againe this. *Horatium Coclitem contra omnes hoſtium copias tenuit in ponte ſolum ſine vllâ ſpe ſalutis ſuæ patriæ ſalus.* Alſo this. *Pro imperij gloriâ atque dignitate magnum animum ſuſcipiendum Mutius ad necem Porſennæ impulſus, docet.* Laſt of all this. *Vt Cloelia Virgo, ita omnes ſuo caſu aut confirmare patriæ ſalutem, aut periculum morari debent.*

Vnder the Senate houſe there is a faire walke ſupported with ſtately pillars that doe make a pretie arch at the top. Alſo the roofe of the walke is finely painted, wherein are made the pictures of all the Emperours. A ſight very beautifull.

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The Gouernment of this Citie hath bene diuers according to the change of times, and it hath acknowledged many Lords. It was firſt ſubiect to the Treuirians, as being a colonie of the Citie of Treuirs, to whom they payed a yearely tribute. Next, to the Romanes, where one of their Prefects reſided with a garriſon of ſouldiers for the defence of the citie againſt the Germans on the other ſide of the Rhene. Their firſt Prefect was appointed by *Iulius Cæſar*, who in the like manner aſſigned more Prefects with garriſons for other cities and townes, as I ſhall hereafter declare in the deſcription of them, the authoritie of each being ſo limited, that he was ſubiect to a ſuperiour Gouernor who was the Prefect of Mentz, or rather the Duke of Mentz commonly called *Dux Moguntinus*, as I haue before written in my obſeruations of Straſbourg. Thus for the ſpace of 500 years this Citie ſuſtained the yoke of a ſeruile ſubiection vnder the Romane Emperours, euen till the time of that *flagellum Dei Attila* King of the Hunnes, who breaking with a great armie out of the country of the Sicambrians which are now thoſe of Gelderland, deſtroyed this Citie together with all the other famous cities that were ſituate on that banke of the Rhene, which was in thoſe daies eſteemed a great part of the French Kingdome. From the time of that miſerable ruine and depopulation, the Citie was euer alienated from the Romanes. Againe within fewe years after

after that desolation, the inhabitants of the territory thereabout reedified the cities adorning it with Walles, Churches, and goodly buildings. And within few yeares after these reparations it came into the hands of the French Kings, who gouerned it a long time; and were so delighted with the sweetnesse of the situation, and the opportunity of the place, that some of them kept their Court there, as I will hereafter mention. But at length by the fatal reuolution of time it descended to the sway of the Germane Emperours, whereof some haue graced it partly with the residence of their Court in this Citie, partly by the solemnization of great marriages, and partly by the celebration of generall councels and other famous meetings, as I will by and by more particularly declare. So that at this day it flourisheth in a most opulent estate, and enioyeth great peace vnder their sacred clientele and protection.

So delicate a place is this Citie of Wormes (for indeed I attribute much to it by reason of the admirable amenitie of the situation thereof) that some of the French Kings did eftsoones keepe their royall residence here when it was subiect to their dominion, as I haue before written. For we reade that *Pipin* King of France kept his Court here in the yeare 764. when he condemned *Tassilo* King of Bauaria of treason. Also in the yeare 769 the said King *Pipins* sonne *Charles* (who was afterward that most renowned and victorious

Emperour

Emperour of Germanie ſurnamed the Great, from the greatneſſe of his valiant exploites) was in this city crowned King of France. Againe in the yeare 770. Prince *Adolphus* that was the Generall Captaine of King *Charles* forces, marched from this citie with his armie towards the Saxons, and in the yeare 779. brought with him ſome of the Princes of Saxonie to this City as hoſtages to King *Charles*. In the yeare 783. *Charles* being now inaugurated into the Empire, ſolemnized a royall marriage in Wormes with the Lady *Faſtrada*, who was his fourth wife, and the daughter of the Earle of Franconia. In the yeare 790. the ſame *Charles* the Great kept his imperiall Court for the ſpace of a whole yeare in this City, but by reaſon that his Palace was caſually burnt and vtterly conſumed with fire, he remoued his Court therehence to his Palace of Ingelheim where he was borne not farre from the City of Mentz. Moreouer there haue bene fiue famous Councels kept in this City. Whereof the firſt was celebrated by *Ludouicus Pius* the Emperour and ſonne of the foreſaid *Charles* the Great in the yeare 829. The ſecond by *Ludouicus* the ſecond who was the ſonne of the foreſaid Emperor in the yeare 868. in the moneth of May, hauing aſſembled together a great multitude of Princes and Biſhops againſt the errors of the Grecians. The third by *Henry* the third and Pope *Leo* the ninth about the time of Chriſts natiuity (which we commonly call Chriſtmaſſe)

in

in the yeare 1051. The fourth by that worthy Emperour of ſacred memorie *Henry* the fourth in the yeare 1076. which Councell is much the more famouſed for that by the conſent of all the German Biſhops which he then aſſembled together, ſauing thoſe of Saxonie, he depoſed Pope *Hildebrand* otherwiſe called *Gregorie* the ſeuenth. The ſame Emperour at diuers other times much frequented this City, becauſe in the middeſt of all his bitter perſecutions and conflicts which he ſuffered by meanes of the Romiſh Clergie, he found Wormes a moſt ſecure refuge and ſhelter for him; the Citizens being ſo louingly inclined to ſuccour him in his afflictions that they neuer forſooke him, but expoſed both their bodies and goods for his ſafety to the very vtmoſt of their power, which thing hath purchaſed them no ſmall praiſe. The fifth and laſt Councell by the Emperour *Henry* the fifth, in the yeare 1122. the Biſhop of Oſtia being ſent thither with two Cardinals in the behalfe of the Pope, at what time that great controuerſie was compoſed betwixt the ſecular Princes and the Eccleſiaſticall Prelates about the beſtowing of Biſhopricks and ſpirituall preferments. As for great marriages celebrated in this City, I haue read of one very famous marriage kept here beſides that before mentioned of *Charles* the Great, which I am the more willing to mention becauſe the woman here married was borne in my owne country of England. For here in the

yeare

yeare 1235. or thereabout, the Emperour *Fredericke* the ſecond, ſolemnized a moſt pompous marriage with the Lady *Iſabella* the daughter of King *Iohn* of England. This Lady was his third wife. Amongſt many other things that hiſtorians haue written of this City, one memorable matter is of one of our Engliſh Kings, euen King *Richard*, for whoſe memorie ſake I will make ſome mention of him; after that *William* King of the Romans was ſlaine by the Friſians, there was a great iarre betwixt the Elector Princes, about the election of a new Emperour. For ſome of them ſtood for *Alphonſus* King of Caſtella, others for *Richard* King of England. In this Diſſenſion the chiefeſt Princes which were of the predominant faction, namely the two Archbiſhops of Mentz and Colen, and *Ludouicus* Count Palatine of Rhene, choſe the foreſaid King *Richard*. Wherevpon ſhortly after this election he trauelled into Germany, and after many ſolicitations and great promiſes of fauour, he was honourably entertained in this City of Wormes, in the yeare 1258. in the moneth of Iulie. But before he was admitted within the gates of the City, the Wormacians drew him to this compoſition, that he ſhould preſently diſburſe ten thouſand marks of ſiluer for the neceſſity of the City: which being performed according to their demand, they afterward did homage vnto him. After which time King *Richard* returned into England, and about two yeares after, euen in the

the yeare 1260. came backe againe to Wormes, where he was a prety while reſident in the City, during the time of whoſe reſidence there he compounded certaine controuerſies both betwixt the city of Wormes and the towne of Oppenheim, and alſo betwixt Wormes it ſelfe and ſome Noblemen of the ſame City. Moreouer the ſame King celebrated a famous Diet in this City of Wormes, about nine yeares after that, euen in the yeare 1269. and concluded a publique peace in the whole City, aboliſhing all manner of tolles and taxes both by land and water. All theſe memorable hiſtories tending to the illuſtration of this renowned city of Wormes, I haue thought good to inſert into theſe my Obſeruations, as I haue found them in *Munſters Coſmographie*, vnto whom they were ſent from the Senate of the ſame City (as he himſelfe affirmeth) by way of an epitome of the Wormacian Annals, for the better garniſhing of his Coſmographicall volume.

What famous perſons of great marke haue bene buried in this city I know not, becauſe I ſurueyed not the monuments, but ſurely I heard of no more then one great man, who was a Prince of great renowne in his daies. Namely, one *Conradus* Duke of Franconia, ſurnamed the wiſe, who was the ſonne in lawe of the Emperour *Otho Magnus*, whoſe daughter *Ludgarda* he married. This *Conradus* was ſlaine with an arrow in that famous battel that the foreſaid Emperor fought with

the

the Hungarians vpon the fourth day of Auguſt *anno* 955. neere to the city of Auguſta, from which place his body was afterward brought hither to Wormes, and here interred. But it was not my hap to ſee the monument itſelfe.

One principall thing that I obſerued in my obſeruations of Baſil, Straſbourg, and Heidelberg, namely the writing of a ſhort index of ſuch famous profeſſours of learning as haue liued or died therein, I haue omitted in theſe two laſt cities of Spira and Wormes. Becauſe I haue neither read nor heard of any excellent men that they euer bred. Onely Wormes was once adorned with one ſingular ſcholar, whome I will not let paſſe without mention, and yet but briefly name him, becauſe I haue already ſpoken of him in my obſeruations of Heidelberg. This was *Ioannes Dalburgius*, a very rare man in the age wherein he liued, and a great Mecœnas and foſterer of learned men: who after he had enioyed the Epiſcopall dignity foure yeares, died in the yeare 1503. in his Palace of Ladenburgum. More then him I cannot name in this city of Wormes.

It remayneth now that I ſpeake a little of the religion of this city, according to that courſe that I haue hitherto obſerued in euery German city ſauing Baſil. Therfore I will briefly touch this, and ſo make an end of this hiſtory of Wormes. The religion is mixed, as that of Spira. For it is partly Proteſtant of the Lutheran religion, and partly Papiſticall.

Vnto the Papiſts belongeth the Cathedrall Church as that of Spira, becauſe the Biſhop of this city is a Papiſt. But the Proteſtant faction is both the greater in number, and the ſtronger in power. For almoſt all the better families of the City are Proteſtant.

Thus much of Wormes.

I Departed from Wormes about halfe an hower after twelue of the clocke the eleuenth of September being Sunday, and came to Oppenheim a pretty faire towne in the lower county Palatine, which is about twelue miles beyond Wormes, about ſixe of the clock in the euening. I obſerued a very fruitfull ſoyle in all that ſpace of ground betwixt Wormes, and Oppenheim bearing notable commodities, as corne, vineyardes &c. This Towne belongeth to the *Pfaltzgraue* of Rhene and profeſſeth the ſame religion that he doth. Here died *Rupertus* King of the Romanes, who was afterward buried at Heidelberg, as I haue before mentioned in my notes of that City. The inhabitants of this towne doe attribute very much to the ſituation of it. For they affirme that it is ſituate in the ſame manner as holy Ieruſalem was: Becauſe it ſtandeth vpon the ſide of a hill. For ſo we may reade that a part of Ieruſalem ſtood, euen the ſame part which is called Sion, which (as Hiſtorians doe write) was built vpon the very ſide of a hill, the top whereof was adorned with

with King *Dauids* Palace. Alſo the inhabitants of the City of Bergomo in Italy (whereof I haue before written) may as well compare the ſituation of their City with that of Ieruſalem, as theſe men of Oppenheim. For that ſtandeth as pleaſantly vpon the ſide of a hill as this doth. Truly the ſight of them both is ſo pleaſant that the Citizens may iuſtly boaſt of it. They haue one pretty Church in Oppenheim called Saint Catharines, which is ſeene afarre off.

I departed from Oppenheim the twelfth day of September being Munday about ſixe of the clocke in the morning, and came to the city of Mentz about tenne of the clocke in the morning, which was tenne miles beyond it. It was my hap in this iourney betwixt Oppenheim and Mentz to haue ſuch a notable companion as I neuer had before in all my life. For he was both learned and vnlearned. Learned becauſe being but a wood-cleauer (for he told me that he was the Ieſuits wood-cleauer of Mentz) he was able to ſpeake Latine. A matter as rare in one of that forded facultie as to ſee a white Crowe or a blacke Swanne. Againe he was vnlearned, becauſe the Latin which he did ſpeak was ſuch incongruall and diſioynted ſtuffe, ſuch antipriſcianiſticall eloquence, that I thinke were graue *Cato* aliue (who for his conſtant ſeuerity was called ἀγέλαστος, becauſe he neuer or very ſeldome laughed) he ſhould haue more cauſe to laugh if he ſhould heare this fellow deliuer his minde in Latin, then when he ſaw an Aſſe eate thiſtles.

My Obſeruations of Moguntia, Otherwiſe called Moguntiacum, but commonly Mentz.

THE ſituation of this City is pleaſant, yet not comparable to that of Strasbourg, Spira, and Wormes. For each of theſe ſtandeth in a pleaſant plaine. But this is incloſed on the ſouth and eaſt ſides with a hill, which me thinkes doth ſomething eclipſe the beauty of the city. Yet theſe hilles are very commodious to Mentz. For they are moſt plentifully planted with faire vineyards. All the north ſide is waſhed with the riuer Rhene which runneth hard by the walles thereof. I obſerued that this city is built in a longer forme then any other German citie that I ſaw, ſauing Heidelberg, the breadth of it being not very great. Yet this length doth yeeld a paſſing faire ſhew to thoſe that approach towards the city from any quarter either by land or water, ſauing onely from the ſouth. Becauſe the hills on that ſide doe interclude the ſight of the city. The ſtreetes are many, and ſome very faire, being adorned with many goodly buildings of great antiquity, whereof diuers I obſerued foure ſtories high; alſo their walles are very ſtrong and ancient, & beautified with fiue gates. But the olde Mentz that flouriſhed in the time of *Iulius Cæſar*, ſtood not ſo neere the Rhene as this doth; but higher vpon the hill, as it doth

doth manifeſtly appeare by thoſe ancient *rudera*, that I perceiued in diuers places of the ſame hill. Which being afterward deſtroyed by *Attila* King of the Hunnes, the founders of this ſecond city thinking this to be a more opportune place for the building of their City then that vpon the hill, haue now built it hard by the Rhene, as I haue already ſaid. I finde ſome difference amongſt the hiſtorians about the firſt founder of this City. For ſome write that it was built by Prince *Trebeta* the founder of Treuirs and Strasbourg. Others aſcribe the firſt foundation to one *Moguntius* a Troian, from whom they ſay it hath the denomination of *Moguntia*. And others againe do affirme that the name *Moguntia* is deriued from *Moganus* a river ruuning neere to it, which is otherwiſe called *Mœnus* that runneth by the city of Franckford. For at this City the Mœnus and the Rhene do meete and make a confluent, as at Lyons the Arar and the Rhodanus, at the Citie of Confluence (whereof I ſhall heereafter ſpeake) the Moſella and the Rhene. How this appellation of Moguntia degenerated in proceſſe of time to this moderne name of Mentz I do not know. But the like abbreuiation I perceiue hath hapned to other German Cities. For the old name of Aquiſgranum that noble City of Prouince is now come to Aach, Turegum (of whom I haue before written) the Metropolitan of Switzerland to Zurich, Rubeachum a famous City of Alſatia to Ruſach, Wormacia to

Wormes, and ſo Moguntia to Mentz.

The churches of the city are tenne, whereof the Cathedrall is a building very ſumptuous, and adorned with a tower of a very eminent heigth, but inferiour to other German churches that I ſaw before, eſpecially thoſe two of Baſil and Strasbourg. This church is dedicated to Saint *Martin*, and was firſt founded about the yeare 1011. by one *Willigiſus* the foure and thirtieth Biſhop of Mentz that was priuie Counſeller to the Emperour *Otho* the ſecond, and the firſt elector of the Empire of all the Moguntine Archbiſhops. Of whom it is written that he had the picture of a wheele painted in his refectory with this inſcription

Willigiſe memineris quid ſis, et quid olim fueris.

Since which time the wheele hath euer beene the armes of the Archbiſhoprick of Mentz, and confirmed by the Emperour *Henry* the ſecond ſurnamed the Holy. This foreſaid Cathedrall church was onely begun by that Biſhop *Willigiſus*, but not finiſhed by him. For the third Biſhop that ſucceeded him, one *Bardo*, Abbot of Fulda, was the man that brought that noble worke to perfection. I obſerued a thing both in this church, and in moſt of the other German churches, as alſo in many of the ciuill buildings of their cities, that I could neuer perceiue in any of mine owne country of England, or France, Sauoy, or Italy; that in the outſide of the

roofe

roofe of their buildings, euen in the middeſt of the tiling they haue a great company of open places like windowes contriued in both ſides of the roofe, to what vſe it ſerued I could not deuiſe. For if it be made for light ſake, it ſeemeth in my opinion ſomething needleſſe, becauſe the other windowes of the ſame edifice do miniſter ſufficient light. Therefore I thinke it ſerued for ſome other vſe, which vnto me is altogether vnknowne. Many goodly monuments this church contayneth both ancient and moderne, but eſpecially of their Biſhops. Whereof one I obſerued to be more beautifull then the reſt, which is erected on the north ſide of the body of the Church, and inſerted into one of the maine pillers. This is of their laſt Archbiſhop. His ſtatue is erected at length in his epiſcopall ornaments, moſt curiouſly carued in alabaſter with a miter on his head exceeding richly beſet with pearles and precious ſtones fairely repreſented in the ſame. Alſo it is garniſhed with many pillars of coſtly marble, and ſundry golden ſcutchins. At the top of all two Angels are pourtrayed ſitting, and holding a peece of parchment in their right hands, wherein this is written,

Memento homo quòd cinis es.

And in their left handes lilies. Aboue them is repreſented an other Angel ſounding of a Trumpet. Beneath, about the baſe of the monument, this Epitaph is written vpon a faire peece of touchſtone.

D. O. M.

R^mo. et Illmo Duo Dno *Wolphango de nobili et vetuſtâ Camerariorum de Wormatiâ dictorum à Dalburg familiâ: Archiepiſcopo et Principi Electori Moguntino prudentiâ, eloquentiâ, et iuſtitiâ ſingulari, de totâ Eccleſiâ et repub. benè merito, anno Dni 1592. magno omnium deſiderio et conſenſu electo, in regimine annis 19. moderato et pacifico; anno denique 1601. die Aprilis 5°. pie placideque defuncto, et hic publico omnium luctu recondito Ioannes Suicardus Succeſſor Prædeceſſori meritiſſimo* F. C. *Anno* 1606.

Alſo on the South ſide of the Church, a little within the entrance, I ſaw another more ſumptuous monument then this before mentioned, of a certaine Biſhop of Wormes, who was alſo Warden and Deane of this Cathedral Church of Mentz. I take this monument to be nothing elſe then a *cenotaphium*, that is, a Sepulchre void of a body, being erected only for honour ſake, according to the cuſtome of the anoient Romanes. For appeareth by the Epitaph ſubſcribed that the body was buried at Wormes. It is raiſed to an exceeding heigth, euen thirty foote high by my eſtimation, garniſhed with goodly pillars of great value, partly of changeable-coloured marble and partly of touch-ſtone; and adorned with great ſtore of Scutchins and Armes, curious golden borders, and workes. About the middle is made the effigies of him at length in his Epiſcopall ornaments with his Crolier

Crosier, and his hands that are couered with his episcopall red gloues, are eleuated to the image of Christ erected oppositе vnto it vpon a faire Crosse of touch-stone. Vnder the same this epitaph is written in golden letters vpon a faire ground of touch-stone.

Georgius Dei gratiâ Episcopus Wormaciен. ex nobili familiâ à Sconenburg ortus, huius Metropolitanæ Ecclesiæ Præpositus, ac priùs Annis xviij. Decanus, tandem verò Cæsaris Rodolphi II. vices in Conuentu Deputatorum Imperij gerens obijt Spiræ, sepultus autem Wormaciæ in Ecclesiâ Cathedrali. In pace quiescit Princeps de Repub. Christianâ ac præsertim Ecclesiâ cui prudentiâ singulari, studio & labore indefesso, laudeque eximiâ præsunt atque prosuit, optimè meritus. Anno M. D. lxxxxv. die xi. Mensis Augusti.

Oppositе vnto this rich monument there is a maruailous curious Altar adorned with great variety of marble, and exquisite images gilted and carued in Alabaster, Amongst the rest I noted one thing very attentiuely, euen a great Whale swallowing vp the Prophet *Ionas*. A deuice passing finely contriued. Many other goodly monuments I saw there of their Prelats and others decked with Epitaphs, which the shortnesse of time would not giue me leaue to write out. Besides I obserued two faire Pulpits in the body of the church. Whereof

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one was very ſumptuous, the toppe being wonderfull curiouſly decked with many excellent workes richly gilted, yet al made in wainſcot: beſides I noted certaine pretty little images of alabaſtar very artificially expreſſed in the ſame toppe. As of the three principal chriſtian vertues. Faith, Hope, and Charity. Alſo the foure Cardinall morall vertues, Iuſtice, Fortitude, Prudence, and Temperance. There are written theſe two ſentences out of Saint *Paul*.

Stella a ſtellâ differt in claritate: ſic reſurrectio mortuorum. 1. Cor. 15. ca. alſo aboue that this is written in golden letters. *Prædica verbum, inſta opportunè, importune, argue, obſecra, increpa, in omni patientiâ et doctrinâ.* 2. Tim. 4.

This City was conuerted to Chriſtianity in the time of Saint *Paul* the Apoſtle as ſoone as any city of all Germany. For eyther *Creſcens* which was one of Saint *Pauls* ſcholars, whome he mentioned in the ſecond Ep. to *Tim.* 4. cap. 10. ver. or *Creſcentius*, who was alſo his Scholer, was the firſt Apoſtle of this city, and (as they ſay) the firſt Biſhop. After whom there was a ſucceſſion of many holy and godly Biſhops. But their firſt Archbiſhop was mine owne countriman (as I haue both often read, and alſo heard from that learned Ieſuite *Nicolas Serrarius* of Mentz) whome I will therefore *honoris cauſâ*, mention. Euen *Bonifacius* an Engliſhman, one of the rareſt and worthieſt men that euer poſſeſſed the Sea of Mentz, and therefore much celebrated amongſt

amongſt the learned Germanes for his diuine learning and holy conuerſation of life. His name was firſt *Winifride*, and was a Benedictine Monke (as *Serrarius* told me) before he came to Mentz. He was the ſeuenteenth Biſhop of this City, and came ouer in the time of *Pipin* King of France, about the yeare 776. At what time the Archbiſhoprick of Wormes being extinct in the time of their Archbiſhop *Gerulio*, was tranſlated hither, as I haue before reported in my obſeruations of that City. This *Boniface* was in a manner the ſecond Apoſtle of Germany, and much reformed diuers Churches in many parts of that Country, as in Thuringia and elſewhere (as I haue reade in the workes of learned *Melanthon*) greatly taxing the Prieſtes for adultery, and inflicting the puniſhments of a whole yeares impriſonment vpon the offendours. He was Archbiſhop of this City fiue and thirty yeares, and the founder of that moſt famous Abbey of Fulda in Buchonia, which remaineth yet to this day, and is eſteemed one of the moſt magnificent Monaſteries of all Chriſtendome; in the which at laſt he himſelfe was buried, after he had ſuffered martyrdome in his old age amongſt the Friſians for the free preaching of the Goſpell. So that his monument is ſhewed in that Abbey to this day. Beſides many other worthy Archbiſhops that flouriſhed in this City after my countryman *Bonifacius*, *Rabanus Maurus*, that was once Abbot of the foreſaid Abbey

of

of Fulda, is much celebrated by authors, being the fifth Archbiſhop after *Bonifacius*, whome I therefore name becauſe he was the diſciple of an other moſt famous and learned countryman of mine owne, *Venerabilis Beda*. I haue before mentioned who was the firſt elector Archbiſhop of this city, namely *Willigiſus*. Euer ſince which time the Archbiſhop of this city hath beene a ſoueraigne Prince of moſt eminent authority. For beſides his great Signiory and large territory that he hath to maintaine his principalitie, he is the cheef Elector Prince of the ſacred Roman Empire next to the King of Bohemia aboue al the reſt. Alſo he is intituled Chancellor of Germany for the more addition of dignity. Moreouer his ſpirituall iuriſdiction extended it ſelfe ſo farre that he hath theſe 12 Biſhopricks ſubiect to his ſea, namely that of Curia in Rhetia, Conſtance in Sueuia, Strasbourg in Alſatia, Spira, Wormes, Wirceburgum Franconia, Auguſta in Vindelicia, Aiſtet in Bauaria, Padeborna in Weſtphalia; in Saxony theſe 3. Hildiheim, Halberſtat, & Verda. The name of him that was the preſent Archbiſhop of Mentz when I was there, was *Ioannes Suiçardus*, who then kept his reſidence at a palace he had in the countrie. I obſerued his Palace in the Citie to be a building of great magnificence ſtanding about the farther end of the weſt part of Mentz, and built hard by the Rhene, which to thoſe that come to the Citie eyther by water,

water, or by the North ſide of the land doth preſent a very faire ſhew, and much beautifie that part of the Citie. Alſo there is another goodly building adioyning next to it, which is the Chancery houſe of the Citie.

The antiquities of this Citie both ſacred and ciuill are more then in any City whatſoeuer in all Germany. In ſo much that the foreſaid Ieſuite *Serrarius* hath lately written a very elegant booke of the Moguntine antiquities which he ſhewed me; hauing dedicated it to the preſent Archbiſhop *Ioannes Suicardus*. But it was my chance to ſee but one of them, which of all the ciuill is eſteemed the moſt remarkable in the whole Citie. And indeed a thing very worthy the obſeruation both for the worthineſſe of the founder, the nobility of the worke, and the mention of it in ancient authors. In that I came to the ſight of it I do thankfully acknowledge my ſelfe beholding to the foreſaid Ieſuite, who very kindly procured me the meanes to ſee it. This is nothing elſe then a ſtonie *Coloſſus* erected in a vineyard vpon the top of a certaine hill on the South ſide of the Citie, (where in former times a part of the ancient Citie ſtood) neere to a Monaſtery dedicated to St. *Iames*, in which there is a conuent of St. *Bennets* Monks at this day. The vineyard is inuironed round about with a wall of a conuenient height, to the end to preſerue the monument that none may come to it without leaue. And there is but one way to it by a

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dore that is alwaies locked. The author of this was *Druſus Nero* the ſonne in law of *Auguſtus Cæſar* by his fourth and laſt wife *Liuia Druſilla*, and the brother of the Emperour *Tiberius*. This monument did he erect iuſt about the time of Chriſts incarnation, when he waged warre with the Germanes in this place (as both *Cornelius Tacitus* and *Suetonius* do make mention) leauing it vnto poſterity as a memorial of his name, that he had once ſkirmiſhed there with the Germanes, and conquered them in battell. The thing itſelfe is a very huge and maſſie *moles* of ſtones rammed together, and made ſomething in the forme of an akorne. For which cauſe it is called in the Germane tongue *Cichelſtein*, which ſignifieth an akorne. Howbeit the lower part of it differeth ſomething from the faſhion of an akorne. But the higher part reſembled it as neere as can be. For all the lower part from that part of the foundation which appeareth aboue the ground to almoſt the middle, is made ſquare, whereas the lower part of an akorne is round; and from corner to corner I take it to be almoſt fortie foote. All the higher part aſcendeth leſſer and leſſer towards the top, yet after ſuch a round manner, that it doth very artificially reſemble an akorne. One very ſtrange thing I obſerued in this maſſe, that whereas I and another Gentleman that went with me to ſee it, ſtroke the ſtones of the worke at the farther corners, he at one corner, and I at another,

ther, with little ſtones that we tooke vp for the ſame purpoſe; the noiſe of the ſtroake would eaſily be heard from one corner to another which were about fiftie ſoote aſunder, though we ſtrooke the ſtones of the *moles* as ſoft as could be poſſible. A matter much to be wondered at except either the foundation be hollow, or ſome part of the ſame ſquare maſſe. A Gentleman of good quality told me that when *Albertus* Marqueſſe of Brandenburg did of late yeares oppugne this Citie with with great hoſtilitie, he did ſet a worke certaine maſons to pull it downe, as being a prophane Pagan monument. But they found ſuch extreme difficulty in pulling the ſtones aſunder, though they laboured moſt painfully with their mattocks and other inſtruments, that after they had done a little they ceaſed from their worke. For they found it almoſt as difficult to pull it downe as to build it vp, by reaſon that the ſtones are with ſuch admirable hardneſſe compacted together. Yet that which they did to the vpper part of it, hath much diſfigured and blemiſhed the grace of the monument.

Beſides many other things that haue greatly graced this city, and made it famous ouer all Chriſtendome, as the Archiepiſcopal dignity, the antiquity of the ſoundation, the noble monuments, the ſumptuouſneſſe of their buildings publike and priuate, the frequency of people inhabiting the ſame, and the opportunity

tunity of the ſituation, that moſt incompa-rably excellent art of printing, which was firſt inuented in this city, is not to bee eſteemed the leaſt, nay rather it deſerueth to bee rank-ed in an equal dignity with the worthieſt matter of the whole city, if not to bee pre-ferred before it. For in this City of Mentz was the diuine art (to giue it an epitheton more then ordinary by reaſon of the excellency of the inuention) of printing firſt deuiſed by a Gentleman or rather a Knight of this city one *Ioannes Cuttenbergius* in the yeare of our Lord one thouſand foure hundred and forty, euen in that very yeare that *Fredericke* the third was inaugurated into the Empire, and in the time of their Archbiſhop *Theodoricus*, who was the ſixty ſeuenth after *Creſcens* the firſt Apoſ-tle of the City. Well might that ancient Poet write thoſe verſes in praiſe of this noble art that *Kirchnerus* hath cited in his oration of Germany; which I haue inſerted into my obſeruations;

O Germania muneris repertrix,
Quo non vtilius dedit vetuſtas,
Libros ſcribere, quæ doces, premendo.

For ſurely if we rightly conſider it, we ſhall finde it to be one of the moſt rare and admi-rable inuentions that euer was, ſince the firſt foundation of the world was laid. For what I pray can be deuiſed in *rerum naturâ*, more ſtrange, then that one man ſhould be able by his Characters compoſed of tinne, braſſe, & ſtibium

* ſtibium to write more lines in one day then the ſwifteſt Scriuener in the world can do in a whole yeare? according to that old verſe

Imprimit vna dies quantum vix ſcribitur anno.

A matter that may ſeeme incredible to the vnderſtanding of many men, yet moſt certainely verified by experience. By vertue of this arte are communicated to the publike viewe of the Worlde, the monuments of all learned authors that are ſet abroach out of the ſacred treaſurie of antiquity, and being now freed from that Cimmerian darkneſſe wherein they lurked for the ſpace of many hundred yeares, and where they did *cum tineis ac blattis rixari*, to the great preiudice of the common weale of learning, but eſpecially of Gods Church, are diuulged to the common light, and that to the infinite vtility of all louers of the Muſes and profeſſours of learning. By this arte all the liberall ſciences are now brought to full ripeneſſe and perfection. Had not this art bene inuented by the diuine prouidence of God, it was to be feared leſt the true ſtudies of all diſciplines both diuine & humane would haue ſuffered a kind of ſhipwrack, and haue bene halfe extinct before this age wherein we breathe. I would to God we would thankefully vſe this great benefite of our gracious God (as a learned author ſaith) not to the obſcuration, but the illuſtration of Gods glory, not to diſ-ioine but

* This is a kind of white ſtone found in ſiluer mines which they vſe in printing.

rather to conioine the members of Chriſtes militant Church here on earth.

Within a ſhort ſpace after this ſingular inuention of printing, enſued the inſtitution of a Vniuerſity in this city, in the time of the Archbiſhop *Theodoricus*, vnder whom printing began. I think this Vniuerſity was neuer great. Surely what it was in former times I know not, but at the time of my being there it conſiſted principally of one Colledge, where was that of the Ieſuites, a building that was lately founded within theſe few yeares, and endowed with conuenient maintenance by the munificence of the Archbiſhops, whereof *Ioannes Suicardus* who was Biſhop when I was there, (as I haue before ſaid) hath bin a notable benefactor to it. This Colledge is a conuenient faire houſe, but much inferiour to the maieſtie of diuers Colledges in our famous Vniuerſities of Oxford and Cambridge, to whome I attribute ſo much for the ſtateliueſſe of their building, that I preferre ſome of them by many degrees before any Colledges that I ſaw in my trauells. It was my hap to viſite this Colledge, where *Nicolaus Serrarius* the Antefignanus of all the Ieſuiticall familie, vſed me more kindely and familiarly then I thinke he doth euery Proteſtant that commeth to him. For beſides other courteſies he ſhewed me their Library, which is a paſſing faire place, and furniſhed with great variety of excellent bookes, eſpecially Theologicall. I will giue this *Serrarius* his

due

due; for *Virtus etiam in hoſte micat*: certainly he is a man of that excellent learning, that hee deſerueth great praiſe. Alſo he is reported to be ſo rare a linguiſt, that I heard he ſpeaketh at leaſt ſixe languages. I would to God hee would ceaſe to write ſo virulently againſt our Proteſtants, eſpecially poore *Martin Luther*, whom he hath moſt bitterly exagitated in that inuectiue booke intituled *de Lutheri magiſtro*, by *magiſtro* meaning the Deuill.

Beſides theſe two things laſt mentioned, the art of printing and their Vniuerſitie, this City is much celebrated by hiſtoriographers for three other matters. Firſt the fighting of many famous battels neer to this City. Secondly for certaine notable bridges built here ouer the Rhene. Thirdly for the death of great perſonages in the ſame City. The principall battels fought there were waged by the Romans: as by *Druſus Nero* whom I haue before mentioned, who ſkirmiſhed in this place with the Germans. But this was not the place where he brake his legge by falling from his horſe, as ſome doe write. For that miſchance he had at the towne of Bing (as I will hereafter mention) which is ſituate about ſome ten miles beneath Mentz, vpon the left banke of the Rhene. Alſo *Aurelianus* the ſixe & thirtieth Roman Emperor fought a great battell here with the

Franci, * when he was but a yong man, before he was choſen into the Empire, and in that ſkirmiſh got a glorious victorie by ſlaying at the leaſt thirty thouſand of them. Likewiſe the Emperour *Otho* ſurnamed the Great, brought a great armie hither againſt his rebellious ſonne *Ludolphus* (whom I ſhall hereafter mention againe) intending to haue incountred him in battell, but it hapned otherwiſe. For *Ludolphus* not daring to ſkirmiſh with his father, contained himſelf within the walles of the City, where after he had beene beſieged for the ſpace of nine weekes, there was a truce concluded betwixt his father and himſelf. The bridges that were built here were two, very famous for their founders. For the firſt was built by *Iulian* the Apoſtate, the three and fortieth Emperour of Rome, and is mentioned by *Ammianus Marcellinus* the hiſtoriographer, which he cauſed to be made after he had conquered the Alemannes about Strasbourg, as I haue before mentioned. After that battell he came thus farre down with his armie from Alſatia, and made this bridge for the better conueighing of his Souldiers ouer the Rhene, to the end to ſkirmiſh with the Germans on the other ſide of the water: the other bridge was built by the Emperor *Charlemaine*, in the year 813. He beſtowed maruailous coſt on this bridge, though it were made but of timber. For

* Theſe were Germans, and the inhabitans of Franconia.

the

the workemen were ten whole yeares building it; who compacted it together with ſuch admirable ſtrength, that it was thought it would haue laſted for euer. But in the yeare of our Lord 823. euen in the moneth of May, it hapned by a very diſmall chance to be vtterly conſumed with fire, the raging furie whereof waſted that in the ſpace of three houres, which ten yeares labour with infinite coſt did ſcarce ioyne together. As for great perſons that ended their lines in this City, I haue read of foure, eſpecially of eminent marke. The firſt was that famous Roman Emperor, *Alexander Seuerus*, who by the meanes of one *Maximinus*, a Thracian Captaine that ſucceeded him afterward in the Empire, was here moſt cruelly ſlaine by a company of ſeditious ſouldiers that he appointed for the ſame purpoſe, euen after he had liued nine and twenty yeares, three moneths and ſeuen daies. His death was the more memorable becauſe the hiſtorians write that he died the very ſame day that *Alexander* the Great did, which was the eight and twentieth of Iulie, being the day of his natiuity alſo. The ſecond was that vertuous Lady *Mammea*, mother to the foreſaid Emperour, and Aunt to that vicious Emperour *Heliogabalus*, who was ſlaine here at the ſame time with her ſonne. The third an Empreſſe, whoſe name was *Faſtrada*, the fourth wife of the Emperour *Charlemaine*, of whom I haue made mention before in my Obſeruations of Wormes. In this City ſhee

was buried in the year 792. in the Church of St. *Albanus*. Alſo in the ſame Church is ſhewed the monument of *Ludolphus* Duke of Sueuia, the eldeſt ſonne of the Emperour *Otho* ſurnamed the Great, by his firſt wife *Edith* an Engliſh Lady. This *Ludolphus* died a naturall death in Lombardie, after he had gotten the victory of King *Berengarius* the third of that name, being ſent againſt him by his father *Otho*. But his body was afterward brought to this City of Mentz by the meanes of his brother *William* Biſhop thereof. *Ludouicus Pius* the firſt Emperour of that name, and the ſonne of the Emperor *Charlemaine*, died in this City in the threeſcore and fourth yeare of his age, after he had reigned ſeuen and twenty yeares: but his body was afterward buried in the City of Mentz neare his mother *Hildegardis*. Likewiſe many of Gods Saints and holy Martyrs of the Church, haue beene crowned in this City with the crowne of martyrdome. But the chiefeſt of all, was the foreſaid *Albanus*, who being a Grecian borne was expelled out of his natiue City *Philippi*, of Greece (vnto the inhabitants whereof St. *Paul* wrote his Epiſtle) by certaine Heretiques of his country in the yeare 425. and ſhortly after arriued at this City of Mentz, together with one of his countrymen called *Theoneſtus*, where at length he ſuffered death for the Goſpels ſake, and was buried in a part of the city, where there was a Church erected afterward to the honour of his

his name. In which the body of the foreſaid Empreſſe *Faſtrada*, doth lie interred.

One thing that is very memorable I will not omit in the diſcourſe of this famous City of Mentz, that it gave the firſt vitall light to that learned and Rhetoricall Shee-Pope *Ioane*, where after ſhee had ſate two yeares in the Popedome immediately after *Leo* the fourth, ſhe died in child-birth. For it is moſt certaine that ſhee was borne in this place, being confirmed by the authority of many learned and ancient authours, though *Onuphrius Paruinius*, an Auguſtinian Frier of Verona, and ſome of the Patriarches of the Ieſuiticall ſocietie haue of late yeares gone about to proue the contrary.

Iulius Cæſar hauing conquered all the Cities on this ſide of the Rhene, which was in his time called *Gallicum littus*, the ſhore of *Gallia*, &c. planted garriſons in each of them as I haue already ſaid, for the better fortification of the place, and to keepe the bordering people liuing in the ſame territorie in awe and ſubiection of the Romans. For which cauſe he aſſigned Lieutenants, called in Latin *Præfecti*, to all the principall Cities and Townes that he had conquered. But him that he appointed Gouernour of this City he placed in a more eminent degree of dignity then the reſt. For he intitled him *Dux Moguntinus*, as I haue before written in my Obſeruations both of Straſbourg and Wormes. So that all the other inferiour Prefects were altogether ſubiect to

his becke. And of thoſe Prefects there were ten ſeuerall perſons that reſided in as many diſtinct places for the defence of the country. Whereof the chiefeſt was commorant at Straſbourg, as I haue before ſaid. The ſecond at a place called Seltz. The third at Zabern in Alſatia, where the Biſhop of Strasbourg doth commonly keepe his reſidence. The fourth at Altrip, not farre from Spira. The fifth at Wiſſenburg. The ſixth at Wormes. The ſeuenth at Bing. The eight at Boppard. The ninth at Confluence. The tenth and laſt at Andernach. The authority of all theſe inferiour Lieutenants was confined within thoſe limits, that they had not the power to attempt any matter of moment without the leaue of the Moguntine Marſhall or Lieutenant whom they acknowledged for their Generall Captaine. Alſo euery one of them had a complet legion aſſigned him for the defence of the place, which how much it containeth I haue before mentioned in my notes of Lyons. Two principall Marſhals or Lieutenants of the Romans that made their reſidence in this city, I will briefly mention, becauſe they were men of great eminency, and much celebrated by the ancient Roman hiſtoriographers. The firſt was *Flauius Veſpaſianus*, the ſame that was afterward Emperour, and the ſucceſſor of *Vitellius*. Here he reſided in the time of the Emperour *Claudius*, as I take it. The ſecond was *Ruſus Virginius*, a man much mentioned by *Cornelius Tacitus*. This *Virginius*

nius is the ſame that with *Iulius Vindex* Captaine of the Roman legions in France, and *Sergius Galba*, (afterward Emperour) of thoſe in Spaine, made an inſurrection againſt the Emperour *Nero*, the newes whereof droue him to that pittifull exigent that he was faine to cut his owne throate. But how long this City was ſwayed by a Roman Marſhall after the time of *Iulius Cæſar*, truly I do not certainly know, howbeit I coniecture that it was ſubiect to the Romans as long as the other Cities in ſame banke of the Rhene, as Straſbourg, Wormes, &c. euen till the time of the Hunnicall King *Attila*, which being then expugned by his hoſtile ſword, and conſumed to duſt and aſhes by his incendiarie ſouldiers, it was afterward moſt ſumptuouſly reedified by *Dagobert*, King of France, remaining for the ſpace of many yeares vnder the dominion of the French Kings, till at laſt hauing ſhaken off the yoke of forraine Lords, it was wholly ſubiect to their Archbiſhop, who is at this day the ſouerayne Prince and Lord of Mentz, which City doth profeſſe the ſame religion that he himſelfe doth, which is that of the Church of Rome.

Thus much of Mentz.

I Was imbarked at Mentz the thirteenth of September being Munday, about ſeuen of the clocke in the morning, and paſſed downe

downe the goodly riuer Mœnus, which at Mentz doth mingle it ſelfe with the Rhene, till I came to a towne within foure miles of Frankford, where I arriued, and from thence performed the reſt of my iourney by land, and came to the Citie of Frankford, which is ſixteene miles from Mentz, about fiue of the clocke in the afternoone. But before I begin to write any thing of Franckford, I will make ſome further mention of the riuer Mœnus, and of ſuch things as I obſerued betwixt Mentz and Franckford. This Mœnus which heretofore was otherwiſe called Mogonus, is a very faire nauigable riuer, in ſome places almoſt as broad as the Rhene at Mentz. It is commonly eſteemed the fourth riuer of Germany, and is in the catalogue of the Germane riuers ranked next to the Neccar that runneth by Heidelberg. It riſeth in the countrie of Voitlandia, which confineth vpon Saxonie, euen a little beyond the Citie of Bamberga, and ſo rowling along with a great company of crooked windings, (not much vnlike to the noble Aſiaticke riuer, *Mæander*, ſo celebrated by the ancient Poets for his often turnings) through the territory of Franconia, and entertaining theſe three riuers more, the Pegnetius at Norimberg, the Tuberus at Rotenburg, a Citie of the foreſaid Franconia, and the Mimlingus, (all which doe iſſue out of the forreſt Ottonica, that I haue before named in my diſcourſe of Heidelberg;) at laſt it ioyned with the Rhene,

right

right oppoſite to the city of Mentz as I haue already ſaid. I haue read foure Greeke verſes of *Philip Melancthon* with a tranſlation of the ſame into as many Latine, which he once made in a very conceited and wittie veine vpon the fiue letters of the name of the riuer Mœnus, which according to a pretty kind of hieroglyphicall manner he hath ſo finely contriued, that the fiue letters (but as they are the elemenſs of the Greeke alphabet, not as Latine characters) doe expreſſe the full number of the daies of the yeare. I haue therefore thought good to mention thoſe verſes in this place, ſince this preſent diſcourſe of the Mœnus doth miniſter this occaſion vnto me: becauſe I thinke they will be very acceptable to the learned reader. The learned reader I ſay, but not to the vnlearned. For indeed he muſt haue both learning, and a good capacity that ſhall rightly conceiue the meaning of them. Truly the elegancy of them in my poore iudgement is ſuch, that for mine owne part I will boldly ſay they do expreſſe the moſt ingenious conceit that euer I read in my life. In ſo much that the firſt time I ſaw them, I did euen hugge them with a great applauſe. Whatſoeuer thou art that doſt applaud elegancies, iudiciouſly reade theſe verſes, and then I thinke thou wilt ſay they are worthy to be placed in the very front of thy index of elegant conceits. Without any longer preambles I preſent vnto thee the verſes themſelues, euen theſe.

Ἐξοχα

Ἔξωχα τῶν ἄλλων τὰς φοίβου φράγκε πορείας
μάνθανε, ὑρανίες καὶ θεῦ ἔργα φορὰς.
Ὅττι ἔτες συεόλῃ ἕλκει πόσα ἤματα κύκλῳ,
τοῦ ποπάμου φράζει τοὔνομα ὑμαδεπου.

The Latine translation is this.

Discite præcipuè solis motumque viasque,
Vos quibus est patrium Francica terra solum.
Namque dies totus quot traxerit ambitus anni,
Id fluuii vestri vox benè nota sonat.

Now the whole pith and marrow of the conceit doth consist in the resoluing of the fiue letters of the word **Menus*. For if thou apply euery letter of it as one of the Greeke Alphabet vnto those numerall figures that the same Greeke letters do expresse, then thou shalt presently apprehend the conceit, and must needs praise it for a passing witty inuention. Therefore thou must thus resolue the letters:

M	40
E	5
N	50
O	70
Σ	200

The totall number doth make vp the exact summe of all the daies in the yeare, euen 365.

* Though the word be Mœnus with œ dipthong; yet here he doth write it Menus, eliding the dipthong. For otherwise the conceit will not hold.

Now

Now I will returne againe to my liquid iourney betwixt Mentz and Frankford vpon the riuer Mœnus. The barke wherein I was caried contained a ſtrange miſcellany of people of ſundry nations at that time, whoſe languages were (I thinke) a quarter as much confounded as theirs were in ancient times at that famous confuſion of Babel. For in this barke there were ſome few of euery principall nation of Chriſtendome, trauelling towards Frankford Mart, that began the day before. Amongſt the reſt, one of them was borne in the country of Lithuania, that adioyneth to a part of Poland, a paſſing ſweet ſcholler, and a traueller that had lately liued in the Vniuerſity of Monachium commonly called Mynichin in Bauaria, a man that yeelded ſingular delight vnto me by his variable diſcourſe ſeaſoned with much polite learning. On both ſides of the Mœnus I obſerued a very fat ſoile, and two ſumptuous palaces. Whereof one that I ſaw on the right hand, ſituate alone by it ſelfe in a very ſpacious and pleaſant meadow, was the moſt Princely and royall building that I ſaw in Germany, ſauing the Pfaltzgraues of Rhene in the citie of Heidelberg. For this was a ſeat well beſeeming an Emperours Court; and the ſituation ſo ſweet and delectable that it ſeemed to me to ſtand in a ſecond garden of Eden. This one place doth ſufficiently confirme the truth of *Kirchners* elegant agnomination in his Oration of the praiſe of Germany, that the Mœne will yeeld as great

Amenity

amenity as the Po of Italy, or any other forraine riuer. The name of the place is *Kelſterbach*. Heretofore the Landgraue of Haſſia was Lord of it. But I underſtood that he hath ſold it within theſe few yeares to a certaine Germane Prince. The other Palace ſtood in a certaine towne on the left hand of the Mœnus about foure miles on this ſide Franckford, and belongeth to the Archbiſhop of Mentz; but that is much inferiour to this. A little on this ſide the townes end of Franckford, I obſerued a moſt rufull ſpectacle that ſtrooke a certaine horrour into me, and ſo I thinke did into the hearts of moſt other relenting trauellers that paſſed that way: the bodies of ſixteene men hanging vpon a great ſtonie gallowes hard by the high way ſide, ſupported with many great ſtony pillars.

My Obſeruations of Franckford.

Iulius Cæſar Scaliger hath written theſe verſes vpon Franckford.

MVlta laboratis debet Franckfordia ſulcis:
Multa racemiferis vinea culta iugis.
Quid referam, quanta & quæ conuexere metalla?
Quæ Mars bellipotens, quæ petit alma Ceres?
Hùc Italus patrijs miratur partibus orbem,
Aduectum hùc ſtupuit Gallica magna ſuum.
Hic Oriens, hic terra nobis comperta ſub aſtris
Agnoſcit Genii ſemina plena ſui.

Nec

Nec tamen in brutis ſola hæc commercia rebus:
Hic animi æternæ ſed cumulantur opes.
Quod ſi res paucas operoſa eſt dicere merces:
Non magis eſt, cunctas res operoſa dare?

This City is commonly called *Franckfort am Mayn*, that is, Franckford ſituate by the riuer Mœnus. For they giue that addition to the name to the end to make a difference betwixt this Citie, and another of the ſame name in the dominion of the Marqueſſe of Brandenburg, ſituate by the riuer Odera that is famous for her Vniuerſitie. The Territory wherein it ſtandeth is called Franconia, *aliàs Francia Orientalis*, ſituate in the very *meditullium* or heart of all Germany, at the fartheſt edge whereof Franckford ſtandeth. The ſituation of it is pleaſant. For it is ſeated in a ſpacious plaine that yeeldeth notable abundance, yea a very *Cornucopia* of all neceſſary commodities. The Citie was firſt called *Helenopolis*, from Queene *Helena*, an Engliſh woman borne, and the mother of *Conſtantine* the Great. But in proceſſe of time, the denomination was changed from *Helenopolis* to the preſent name *Francofurtum*, which is deriued from *Francus*, the name of a Prince who was the ſonne of *Marcomirus*, King of the country of Franconia, wherein (as I haue already ſaid) Franckford ſtandeth. It is diſtinguiſhed by the riuer Mœnus into two parts, the greater and the leſſer. The leſſer is called *Saxenhauſen*, that is, the houſes

of

of the Saxons. Againe, theſe two are ioined together by a very faire bridge built all with ſtone, and ſupported with a dozen goodly ſtony pillers, each couple making a faire arch. Though the city be diuided into two parts, yet the gouernment is all one, and they are gouerned by one Senate. The walles that do inuiron the citie, are bvilt with ſuch admirable ſtrength, beeing compacted all of hard ſtone, and beautified with a great company of towers, ſtrong bulwarks, and faire gatehouſes, that they yeeld a moſt ſingular grace to the city. Alſo the ſame walles are incloſed with deepe trenches and moates. The principall Church of the city, which was built by *Pipin* King of France, (as *Munſter* affirmeth) who dedicated it to the honour of our Sauiour, though it bee now called Saint *Bartholmewes* Church, doth preſent a goodly ſhew a farre off. Yet the inward matter of the Church is but ordinarie, and differeth but little from other colledge Churches of Germany.

There are two things which make this citie famous ouer all Europe. The one, the election of the King of the Romanes, the other, the two noble fayres kept heere twiſe a yeare, which are called the Martes of Franckford. As for the election, *Charles* the fourth, Emperour of that name eſtabliſhed a decree for the perpetuall chooſing of the King of the Romanes in this citie about the yeare 1350, which he confirmed with his golden

ſeale

ſcale of armes. Before which time the place of the election was vncertaine. For it was ſometimes at Mentz, ſometimes at Hagenaw, ſometimes alſo at Franckford, and elſewhere, according to the diſcretion of the Elector Princes. By the King of the Romanes I meane him that either in the life of the Emperour, which is in poſſeſſion of the Empire, or ſhortly after his death, is choſen for his ſucceſſor by the Elector Princes; which title the choſen Prince doth retaine till he be afterward confirmed and crowned by the Pope. And after his coronation that title being aboliſhed, he is ſtiled Emperour *Auguſtus*. The firſt inſtitution of this cuſtome is attributed to *Otho*, the third German Emperour of that name, who being in the city of Rome about the yeare of our Lord 1000. after he had puniſhed thoſe two famous rebels, Pope *Iohn* the eighteenth, and *Creſcentius* Conſull of the City, ordained it for a perpetuall decree by the conſent of Pope *Gregory* the fifth, that he which ſhould be ſucceſſour in the Empire, ſhould be intituled King of the Romanes, vntill by his coronation hee were throughly inaugurated into the Empire.

The firſt that was choſen King of the Romanes was *Henry* the ſecond, ſurnamed *Sanctus*. This conſtitution of *Charles* the fourth hath remained inuiolable euer ſince his time for the ſpace of two hundred and fifty yeares. For there was neuer King of the Romanes choſen in any place ſince his death

but onely in Franckford. *Munſter* maketh mention of a certaine cuſtome obſerued in this City, as a lawe at the time of the Electors diſſention about the election of the King of the Romanes; which is this: when the Elector Princes cannot agree, one of the competitors that are named Kings of the Romanes, is to lie in armes neere the city of Franckford with an army of men for the ſpace of halfe a moneth, to the end to ſkirmiſh with his competitor; and if he getteth the victory in battel, or by other peaceable meanes doth grow to a compoſition with his aduerſarie, then hee is admitted within the gates of the citie, and ſaluted King of the Romanes, not elſe. Experience of this hath bene made betwixt *Henry* Landgraue of Thuringia, and *Conraae* the ſonne of *Frederick* the ſecond. And alſo betwixt *Ludouicus* the Bauarian, and *Frederick* of Auſtria. As for the Fayre it is eſtemed, and ſo indeed is, the richeſt meeting of any place of Chriſtendome, which continueth 14 daies together, and is kept in the moneth of March for the Sprihg, and in September for the Autumne. This Autumnall Mart it was my chance to ſee, Where I met my thriſe-honourable countryman the Earle of Eſſex, after he had trauelled in diuers places of France, Switzerland, and ſome parts of high Germany. The riches I obſerued at this Mart were moſt infinite, eſpecially in one place called *Under Den Roemer*, where the Goldſmithes kept their ſhoppes, which

which made the moſt glorious ſhew that euer I ſaw in my life, eſpecially ſome of the Citie of Norimberg. This place is diuided into diuers other roomes that haue a great many partitions aſſigned vnto Mercers and ſuch like artificers, for the expoſing of their wares. The wealth that I ſawe here was incredible, ſo great, that it was vnpoſſible for a man to conceiue it in his minde that hath not firſt ſeene it with his bodily eies. The goodlieſt ſhew of ware that I ſawe in all Franckford ſauing that of the Goldſmithes, was made by an Engliſhman, one *Thomas Sackfield*, a Dorſetſhireman, once a ſeruant of my father, who went out of England but in a meane eſtate; but after he had ſpent a few yeares at the Duke of Brunſwicks Court, hee ſo inriched himſelfe of late, that his glittering ſhewe of ware in Franckford did farre excell all the Dutchmen, French, Italians, or whomſoeuer elſe. This place is much frequented during the whole time of the Mart with many eminent and princely perſons. There I ſaw the Earle of Sconenberg, one of the moſt potent Earles of all Germany. For his yearly reuenues are (as I heard) about forty thouſand pound ſterling. Alſo I ſawe many other Earles and ſome *Pfaltzgraues*: the number of whome is much multiplied (I vnderſtand) in Germany. The reaſon whereof is, becauſe if any Landgraue, *Pfaltzgraue*, or Earle, hath any ſonnes, all of them, more or leſſe, do ſhare in dignity. For all the

Landgraues ſons, if he hath ten or twenty, are Landgraues as well as himſelfe. The like doth happen to the *Pfaltzgraues*, Earles, &c. But although their dignity be equall, yet their eſtates are very vnequall. For it falleth out very often that the eldeſt brother hath almoſt al, and many of the younger brothers but ſmall meanes of maintenance.

After this I went to the Bookeſellers ſtreete, where I ſaw ſuch infinite abundance of bookes, that I greatly admired it. For this ſtreet farre excelleth *Paules* Church-yard in London, St. *Iames* ſtreete in Paris, the Merceria of Venice, and all whatſoeuer elſe that I ſawe in my trauels. In ſo much that it ſeemeth to be a very epitome of all the principall Libraries of Europe. Neither is that ſtreete famous for ſelling bookes onely, and that of all manner of artes and diſciplines whatſoeuer, but alſo for printing of them. For this city hath ſo flouriſhed within theſe fewe yeares in the art of printing, that it is not inferiour in that reſpect to any City in Chriſtendome, no not to Baſil it ſelfe, which I haue before ſo much commended for the excellency of that art. Likewiſe I viſited diuers Cloyſters full of wares and notable commodities, eſpecially the Cloyſter of Saint *Bartholmewes* Church; where amongſt other things I ſaw a world of excellent pictures, inuentions of ſingular curioſity, whereof moſt were religious, and ſuch as tended to mortification. Moreouer I ſaw their Exchange neere to the place before

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mentioned called *Under Den Roemer*. This is nothing like to ours in London, the Rialto of Venice, or that which I ſaw afterward at Middleborough in Zealand. For it is nothing but a part of the ſtreete, vnder the open ayre. Here I obſerued a frequent concurſe of wealthy merchants from all the famouſeſt regions of Chriſtendome. I noted a thing in this fayre that I neuer did before in any place. Euery man ſelleth his ware in his owne houſe, except forreners and thoſe that hire ſhops in the Burſe. So that there is no common place either in the ſtreetes or in any open yard or field (as I obſerued at the Fayre of Bergomo in Italie and in all other places) but only within the compaſſe of their owne priuate houſes. Which maketh the Fayre ſeeme but little, though indeed it be very great. I haue read that this City was once depriued of their Fayre by the Emperour *Charles* the fourth, about ſome two hundred and fifty yeares ſince, who for a certaine grudge that he bare to the Franckfordians, by reaſon that they entertayned his aduerſary *Gunterus* Earle of Schwartzenburg within the City, and proclaimed him King of the Romanes, tooke away the Fayre from Franckford, and remoued it to Mentz; but being afterward reconciled to the City, he reſtored it againe to them.

I obſerued no monuments of any note in this City. Though in St. *Bartholmewes* Church (as a learned man told me after I was gone from Franckford) I might haue ſeene the

monument of the foreſaid Earle *Gunterus*, who was competitor with the ſaid *Charles* the fourth for the empire, and afterward King of the Romans. For he died in this City, being poyſoned by a phyſition, after he had reigned ſixe moneths, and was finally buried in the ſaid Church. Here alſo died *Ludouicus*, ſurnamed *Germanicus* for that he was King of Germanie, the third ſonne of the Emperour *Ludouicus Pius*, by his firſt wife *Irmengardis*, in the yeare of his age threeſcore and ten, of the Lord 876. But he was not buried here. For his body was afterward carryed by his ſonne *Ludouicus* the third to a place in the territorie of the Wormacians, called *Laureacum*. I went to the Monaſterie of the Dominican Friers becauſe I heard that there were certaine monuments and curious rarities to be ſeene amongſt them, but they were ſo vnſociable and preciſe, that they would not affoord acceſſe to any ſtrangers at the time of the Mart.

The religion of this City is both Proteſtant and Papiſticall; the Proteſtants profeſſe *Luthers* doctrine. The principall Church which is dedicated to St. *Barthelmew* belongeth to the Papiſts, moſt of the other to the Proteſtants, ſauing the Churches of Monaſteries.

I receiued a ſpeciall kindneſſe in this City of an Engliſh Gentleman, with the commemoration of whoſe name I will finiſh my Obſeruations of Franckford, euen Mr. *Tho-*

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mas Row, the eldeſt ſonne of Sir *Henry Row*, that was Lord Maior of London about two yeares ſince. Truly this Gentleman did me ſuch a ſingular courteſie there, that he hath perpetually obliged me vnto him all the dayes of my life.

Thus much of Franckford.

HAuing ſpent two whole daies in Franckford, Wedneſday and Thurſday, I departed therehence the ſixteenth day of September being Friday, about ten of the clocke in the morning, and trauelled by land to Mentz, whither I came by ſixe of the clocke in the afternoone. This iourney was ſixteene miles. I remained that night in Mentz. And whereas I meant to haue gone the next morning to Ingelheim Court, ſixteene miles from Mentz, to haue ſeene the place where the Emperour *Charles* the Great was borne, and that magnificent Palace which he built there, wherein he ſometimes kept his Imperiall Court, and which is yet ſhewed to this day; certayne Gentlemen of Colen craued my company in a boate downe the Rhene towards Colen. Whereupon I committed my ſelfe to the water the ſame morning, being Saturday, the 17th of September, about eight of the clocke, and came to the City of Boppard, which is thirty miles beyond it, about eight of the clocke in the euening.

My Obſeruations betwixt Mentz and Boppard.

SHortly after I had paſſed beyond Mentz, when I beganne to obſerue diuers ſtrong Townes and Caſtels ſituate hard by the Rhene, and more vpon the left banke in that part of Germanie, which was in the time of the Roman Empire reckoned a member of Gallia, then vpon the oppoſite ſhore; I entred into a ſerious kinde of examination of my ſelfe, how it came to paſſe that one banke of the Rhene was exceedingly planted with townes and fortreſſes, and the other very ſlenderly. And to the end I might be the better reſolued in the matter, I aſked a learned Gentleman in my boate, that was a Senator of Colen, what was the reaſon that the left banke of the Rhene was more frequently inhabited then the other. Who anſwered me in that manner as gaue me no full ſatisfaction. At laſt, after I had ruminated long vpon the matter, I called to my remembrance the warres that *Iulius Cæſar* waged with the ancient Germans, and did quickly ſatisfie my owne ſelfe without any further inquiſition. For I coniectured that many of theſe Townes and Caſtels were built by the Romans, at what time they fortified that tract of the Rhene with preſidiarie ſouldiers for the better defence of their Prouinces againſt the violent excurſions of the Germans, that bordered neare vnto them vpon the aduerſe banke. Neither

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was my coniecture vaine. For this is moſt true, and confirmed by the irrefragable authority of many ancient and authenticke hiſtoriographers, that many of theſe places were built by the Romans themſelues, ſhortly after *Cæſar* had conquered *Gallia*. This is the reaſon that there are ſo many magnificent and ancient Cities on the left banke of that long tract betwixt Baſil and Colen. Namely Straſbourg, Spira, Wormes, Mentz, Bing, Boppard, Confluence, and Bonna. But on the other ſide I ſaw no City or Towne of any note, but only Briſac a little from Baſil, and yet that was but a meane thing in compariſon of ſome of theſe. The like whereof I haue heard is to be obſerued in one of the bankes of the Danubius, betwixt the place of the riſing thereof and Hungarie. In which banke there are many ſtately Cities built, as *Patauia*, *Ratiſbona*, and diuers others. But on the oppoſite banke there are no ancient Cities or Citadels to be ſeene. The reaſon is, becauſe the Romans durſt not raiſe any on that ſide for feare of the ſudden inuaſion of the Germans that dwelt neare at hand.

I obſerued many cuſtome Townes betwixt Mentz and Colen, which are in number eleuen. They belong to diuers Princes Spirituall and Temporall, who receiue a great yearlie reuenue by them. All paſſengers whatſoeuer they are, noble or ignoble, muſt arriue in each of theſe places, and ſtay a while till the boatemen hath paid cuſtome for his paſ-

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ſage. To the paſſenger it is no charge at all, but only to the maſter of the boate. If any ſhould dare in a reſolute and wilfull humour to paſſe by any of theſe places, and not pay the ſtinted ſumme of money, the Publicans that ſit at the receipt of cuſtome, will preſently diſcharge (as I heard) a peece of Ordinance at them, and make them an example to all after-commers. *Richard*, one of our Engliſh Kings, did once very graciouſly aboliſh all theſe tolles and taxations by water, to the great benefit of the Germans and al other paſſengers, when he kept his Court in the City of Wormes, after he was elected King of the Romans by the Elector Princes, as I haue before mentioned in my Obſeruations of that City. Which thing purchaſed him the great loue and good will of the people for that little time that he liued in Germanie.

The firſt of theſe townes where we arriued was Bing, a place of great antiquitie, in Latine *Bingium*, that belongeth to the Archbiſhop of Mentz, and profeſſeth the Popiſh religion. At this towne there is a riuer called Naha that infuſeth it ſelfe into the Rhene, where they both do make a confluent. This is one of the garriſon townes that I haue before mentioned, that were ſubiect to the Marſhall of Mentz, where there lay a company of preſidiarie ſouldiers with a Roman Prefect, by the appointment of *Iulius Cæſar*, for the defence of that limit againſt the Germanes. There are three things that haue much famouſed

mouſed this towne. The firſt the death of *Druſus Nero*, whom I haue before mentioned. The ſecond the Nunne of *Hildegardis* that once liued there. The third a tower ſtanding in the Rhene, whereof anon I wil write a notable hiſtorie. About the death of *Druſus*, the hiſtorians do much differ. For ſome report that he was ſlaine by the Germanes, ſitting vpon his horſe. Others, that he periſhed by a fall from his horſe. Which of theſe hiſtories is trueſt both of the place and manner of his death, ſeeing I finde difference amongſt the hiſtoriographers, I will not certainly affirme, but leaue it to the iudgement of the learned that are more expert in the Romane hiſtories then my ſelfe. But ſurely for mine owne parte I am drawen by certain coniectures to beleeue that he died at this towne. Amongſt other reaſons this is one: becauſe there is a certaine fountaine ſhewed to this day neare to this towne (as *Munſter* writeth) that is called *Druſelbrun*, that is, the fountaine of *Druſus*, as hauing his denomination from the foreſaid *Druſus* that died here. As for the Nunne *Hildegardis*, ſhe liued here about the yeare of our Lord 1180, as *Geſner* writeth, and was of the order of St. *Bennet*, euen in the time of St. *Bernard* Abbot of Clarauallis; betwixt whom there was great friendſhip, as it appeareth by their mutual Epiſtles that they wrote to each other, which are yet extant in the works of St. *Bernard*. Truly there are very notable matters written of this woman by

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the hiſtorians. For it is reported that ſhe was often rapt in the middeſt of her ſleepe with certaine enthuſiaſmes, that is, diuine inſpirations, whereby ſhe learned the Latine tongue after a moſt miraculous manner without any teacher. A thing that will ſeeme vnto many readers a meere paradoxe, but certainly for my owne part I beleeue it to be true. For I receiue it from the authority of a very graue writer *Sebaſtian Munſter*. Beſides ſhe was eſteemed a great propheteſſe in that age. And ſhe wrote many treatiſes both in proſe and verſe: as the life of St. *Rupertus* the Confeſſor; the life of St. *Diſibodus* Biſhop: 135 ſeuerall Epiſtles, beſides many other things that are mentioned by *Geſner* in the catalogue of her works. But the third thing that is reported of this towne is a thing paſſing memorable and very worthy the obſeruation. Such a wondrous and rare accident as I neuer read or heard of the like before. Therefore I will relate it in this place out of *Munſter*, for one of the moſt notable examples of Gods iuſtice that euer was extant in the whole world ſince the firſt creation thereof. It hapned in the yeare 914 that there was an exceeding famine in Germany, at what time *Otho*, ſurnamed the Great, was Emperor, and one *Hatto*, once Abbot of Fulda, was Archbiſhop of Mentz, of the Biſhops after *Creſcens* or *Creſcentius* the two and thirtieth, of the Archbiſhops after St. *Bonifacius* the thirteenth. This *Hatto*, in the time of this great famine before mentioned,

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when he ſaw the poore people of the country excceedingly oppreſſed with famine, aſſembled a great company of them together into a barne, and like a moſt accurſed & mercileſſe caitiffe burnt vp thoſe poore innocent ſoules, that were ſo farre from doubting any ſuch matter, that they rather hoped to haue receiued ſome comfort and reliefe at his hands. The reaſon that moued the Prelate to commit that execrable impiety, was becauſe he thought that the famine would the ſooner ceaſe, if thoſe vnprofitable beggars that conſumed more bread then they were worthy to eate, were diſpatched out of the world. For he ſaid that theſe poore folkes were like to mice, that were good for nothing but to deuoure corne. But Almighty God, the iuſt reuenger of the poore folks quarrel did not long ſuffer this hainous tyranny, this moſt deteſtable fact vnpuniſhed. For he muſtred vp an army of mice againſt the Archbiſhop, and ſent them to perſecute him as his furious Alaſtors, ſo that they afflicted him both day and night, and would not ſuffer him to take his reſt in any place. Whereupon the Prelate thinking that he ſhould be ſecure from the iniury of mice if he were in a certaine tower that ſtandeth in the Rhene neere to the towne, betooke himſelf vnto the ſaid tower as to a ſafe refuge and ſanctuary from his enemies, and locked himſelfe in. But the innumerable troupes of mice continually chaced him very eagerly, and ſwumme vnto him vpon the top of the water

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to execute the iuſt iudgement of God, and ſo at laſt he was moſt miſerably deuoured by thoſe ſilly creatures; who purſued him with ſuch bitter hoſtility, that it is recorded they ſcraped and gnawed off his very name from the walles and tapeſty wherein it was written, after they had ſo cruelly deuoured his bodie. Wherefore the tower in which he was eaten vp by the mice is ſhewed to this day for a perpetuall monument to al ſucceeding ages of the barbarous and inhuman tyranny of that impious prelate, being ſituate in a little greene Iland in the middeſt of the Rheene, neere to this towne of Bing, and is commonly called in the Germane tongue the *Mowſe turn*.

After I was a little paſt Bing, euen about the weſt end of the towne, I obſerued that vpon the ſides of the Rhene, which I did not perceiue before in any other part of Germany. For both ſides of the riuer were incloſed with ſteepe rocky mountaines that ranne on a great way in length as farre as the towne of Bonna, which is a little on this ſide Colen, euen for the ſpace of fiftie miles at the leaſt, vpon the tops of which mountaines I ſaw an exceeding multitude of Towers, Caſtels, and Citadels, on both ſides, which belong vnto thoſe Princes in whoſe territories they ſtand, being built for the better fortification of thoſe frontier parts of their Princedomes. Some of them ſeeme to be of that antiquitie that I am perſwaded they were built by the ancient Romans, eſpecially thoſe of that ſhore which was

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heretofore esteemed a part of Gallia. Also I perceiued that these mountaines doe hemme in the Rhene in a farre straighter compasse, then before I came thither, euen almost by halfe. For it is in diuers places so narrow betwixt the rocks that a man may easily cast ouer a stone from one banke to the other, as a certaine Germane told me that past in the same boate with me. But afterward when I came to *Bonna*, I obserued that those hils did *desinere in planiciem*, which plaine did continue from thenceforth till I came to the farthest bound of my iourney vpon the Rhene in the Netherlands. None of these rocks could I perceiue in that whole tract betwixt Basil and Strasbourg, saiuing one, vpon the which the towne of Brisac is situate on the right hand of the Rhene; but a pleasant plaine on both sides which I heard extended itself as farre as Mentz, and from Mentz likewise the plaine continueth euen to the towns end of Bing, and then (as I haue said) beginne those steepe rockie mountaines.

There is a very strange custome obserued amongst the Germanes as they passe in their boates betwixt Mentz and Colen, and so likewise betwixt Colen and the lower parts of the Netherlands. Euery man, whatsoeuer he be, poore or rich, shall labour hard when it commeth to his turne, except he doth either by friendship, or some small summe of money, redeeme his labour. For their custome is, that the passengers must exercise themselues

ſelues with oares and rowing *alternis vicibus*, a couple together. So that the maſter of the boate (who me thinks in honeſtie ought either to doe it himſelfe, or to procure ſome others to doe it for him) never roweth but when his turne commeth. This exerciſe, both for recreation and health ſake I confeſſe is very conuenient for man. But to be tied vnto it by way of a ſtrict neceſſity, when one payeth well for his paſſage, was a thing that did not a little diſtaſte my humour.

The next cuſtome Towne that we arriued at is called Bacchara, which is in the dominion of the *Pfaltzgraue* of Rhene, and ſituate on the ſame left banke of the Rhene; a place as famous in Germanie for her generoſe wines growen vpon the hill of Furſtenberg neare vnto it, as the valley Tellina is in the Griſons country, Falernus in Campania, or Chios in Greece. It ſeemeth by the name to be a towne of great antiquity, and to haue beene built in the time of Gentiliſme. For ſome make the etymologie of the name to be *quaſi Bacchi ara*, the Altar of *Bacchus*. Becauſe that drunken God *Bacchus* had Altars erected vnto him in this place in time of the Pagan idolatrie. Others deriue it from *Bacchus* only, which by a Rhetorical figure, called *metonymia*, doth ſignifie wine. The reaſon of this deriuation is becauſe this towne doth yeeld moſt excellent wine, as I haue already ſaid. The religion of the towne is Proteſtant.

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The third *telonium* is called Cuve, which belongeth to the *Pfaltzgraue* alſo. This Towne is ſituate on the oppoſite banke, and is very memorable for one thing, which is a certaine Caſtell (whereof I haue before made mention in my Obſeruations of Heidelberg, ſituate in the middle of the Rhene, called *Pfaltz*, which ſignifieth a Palace, wherehence commeth the word *Pfaltzgraue* (otherwiſe commonly called Palſgraue) one of the moſt eminent and Princely titles of the Count Palatine of Rhene. This towne profeſſeth the Proteſtant religion alſo.

A little beyond Cuve we paſſed by the elegant little City of higher Weſel, in Latin *Weſalia ſuperior*, but commonly called *Ober Weſel*, for diſtinction ſake betwixt that and the lower Weſel in Cleueland. This towne is ſituate on the left banke of the Rhene, and belongeth to the Archbiſhop of Treuirs, the third ſpirituall Elector of the Empire, who hath had the dominion of Weſel theſe many yeares, euen ſince the time of *Henry*, the ſeuenth Emperor of that name, by whom it was morgaged to the Archbiſhopricke of Treuirs, for a certaine ſumme of money, and neuer ſince redeemed. It is ſtrongly walled, and beautified with many faire Towers built on the walles. The religion of it is Popiſh. Much is this towne ſpoken off for the martyrdome of a yong child in the ſame, called *Wernerus*, of the age of ſeuen yeares, in the yeare 1287. For it is written that the ſame

Wernerus was in the ſame yeare, vpon the thirteenth day of May, moſt cruelly martyred by the barbarous Iewes, in this manner: They tied him to a certaine wooden pillar, in a low vault vnder the ground, and whipped him ſo bitterly, that the poore innocent childe died with it. After they had thus handled him, they conueighed away his corps, and buried it vnder a certaine hedge, where brambles and thornes grew, but being afterward caſually found out by ſome of the townes-folke of Weſel, it was therehence tranſlated to a place called *Bauaricum*, where they built a church to almighty God in memory of that punie Martyr, and it is called by the name of *Wernerus* Church at this day. As for the wooden pillar whereunto they tyed him when they ſcourged him to death, it was afterward remoued to an hoſpitall Church of Weſel near to the Rhene, where they erected it at the toppe of the high Altar, and is there ſhewed to this day, for a monument of that Iewiſh cruelty. In this towne was borne that famous Diuine * *Ioannes de Waſalia*, mentioned by *Matthias Illyricus* in his tract intitled *Catalogus teſtium Veritatis, qui ante Lutheri tempora Antichriſto reclamarunt*. For this *Ioannes*, in the middeſt of the darkneſſe of Poperie, gaue a little glimpſe of light in Chriſts Church, though

* But I will not confidently affirme that hee was borne in this towne. But either in this or the Lower Weſel in Cleue-land I know he was borne.

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it was greatly obſcured and ſuppreſſed by the iniquity of the times wherein he liued.

When we were paſſed Weſel we came to another cuſtome Towne ſituate on the ſame banke of the Rhene, which was the fourth. The name of it is St. *Gewere*, a Proteſtant towne, and it ſtandeth in that territory whoſe inhabitants were in former times called *Catti, a very warlike people much mentioned by *Cornelius Tacitus*, and other writers of the Roman hiſtories; but now it hath the name of Haſſia, which is a Landgrauiat ſubiect to the renowned Prince *Maurice*, the preſent Landgraue of the country. To him doth this cuſtome towne belong. It hath the denomination of St. *Gewere*, from a certain holy man, called *Goarus*, (for the Latin name of the towne is *Sanctus Goarus*) that came hither out of Aquitanie, in the time of the Emperour *Mauricius*, and liued in this place a holy and religious life.

Here I obſerued a very violent ſource of the torrent of the Rhene, which commeth to paſſe by meanes of a ſwift cataract, that is, a falle of the water from ſome vneuen parte of the ſtreame. Alſo I heard that there is a deep gulfe, *rapidus vortex* in this place, which with a moſt inceſſant greedines ſwalloweth down the water by meanes of the manifold anfracts and intricate windings thereof, which

* From this word commeth Cattinelnbogen, the ancient name of a Towne in Haſsia wherhence the Landgraue deriueth one of his Princely titles.

continuall drinking vp the water is ſaid to be the naturall cauſe of the great violence of the ſtreame that appeareth more there then in other places. It is often obſerued that this place in the time of a raging tempeſt is ſo dangerous that no boates dare paſſe that way, or if any ſhould by force of the ſtorme be driuen in againſt their willes, the paſſengers doe very hardly eſcape with their liues. This foreſaid towne of St. *Gewere* doth not want the meanes to make it ſomething memorable as well as the reſt of the Rheniſh townes, though in quantity it be inferiour vnto all thoſe that I haue already named. For there is one thing in it that doth make it much ſpoken of, whereof I will report a merry and ſhort hiſtorie. A little within the towne gate there hangeth an yron collar faſtened in the wall with one linke, which is made fit to be put vpon a mans neck without any manner of hurt to the party that weareth it, and they vſe firſt to conueigh it ouer the head, and ſo to the neck. This collar doth euery ſtranger and freſhman the firſt time that he paſſeth that way (according to an ancient cuſtome obſerued amongſt them) put vpon his neck (at the leaſt as the Gentlemen told me that went in my boate) which hee muſt weare ſo long ſtanding till he hath redeemed himſelfe with a competent meaſure of wine. And at the drinking of it there is as much iouialty and merriment as heart can conceiue for the incorpo-

incorporating of a freſh nouice into the fraternity of boone companions. And from thenceforth he is free from all ſuch manner of exactions as long as he liueth. That this is true I know by mine owne experience. For I was contented for nouelty ſake to be their priſoner a litle while by wearing of the foreſaid collar. This cuſtome doth carry ſome kinde of affinity with certaine ſociable ceremonies that wee haue in a place of England which are performed by that moſt reuerend Lord *Ball* of Bagſhot in Hamptſhire, who doth with many and indeed more ſolemne rites inueſt his Brothers of his vnhallowed Chappell of Baſingſtone (as all our men of the weſterne parts of England do know by deare experience to the ſmart of their purſes) then theſe merry Burgomaiſters of Saint *Gewere* vſe to do. In this town was I like to ſeparate my ſelfe from my Moguntine company. For as ſoone as I heard that the towne did belong to the Landgraue of Haſſia, the very name of that worthy Prince (whome for his admirable wiſedome they do not vndeſeruedly ſtile with the title of the Solomon of Germany) did ſtrike into mee ſuch a longing deſire to ſee his Court at Caſſel, that I was with great difficulty withdrawne by the perſwaſions of my company from going thither. For he is a Prince of ſuch rare and miraculous gifts of learning (the fame whereof when I was in Germany did *doctorum voluitare per ora virorum*, and exceedingly re-

ſounded farre and neare in the eares of all learned men) that next to my dread Soueraigne King, and his gracious ſon Prince *Henry*, the moſt vnparalleled father and ſonne of all the Chriſtian world, I do moſt honour and reuerence the memory of this learned and religious Prince. For his religion together with the ſame that is generally profeſſed ouer his whole dominion, is altogether conſonant to ours in England. And his learning is ſo rare (beeing confirmed by the teſtimonies of thouſands of the learneder ſort) that he ſpeaketh ſixe or ſeuen languages moſt elegantly, and his affection to Engliſhmen is ſo great, that no ſtranger of any part of Chriſtendome can bee more welcome to him then an Engliſhman. Although I ſay I was ſtrooken with ſuch a longing deſire to ſee the Court of this moſt famous Prince (whome I haue here *obiter* glaunced at with this exorbitant digreſſion from my maine matter vpon the occaſion of arriuing in a towne of his dominion) yet the opportunity of my German aſſociats recalled me, and ſo after much Mercuriall and Iouiall conuerſation in this Towne of St. *Gewere*, we returned againe to our boate, and proceeded forward in our iourney. A little beyond the weſt end of this town I obſerued a very beautiful and ſtately Caſtel, the fayreſt of all that I ſawe that day, ſituate vpon a lofty hill which belongeth to the foreſayd Landgraue alſo as well as the towne. At length, about eight of the clocke at night,

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we arriued at the towne of Boppard, as I haue before ſaid, and there repoſed our ſelues till the next morning. This city of Boppard is ſituate vpon the left banke of the Rhene, and was our fifth cuſtome towne. This city is very ancient, for it was built in the time of *Iulius Cæſar*, or (as I thinke) before. But this is certainly true, that it was in that time extant. For here lay an other Roman Prefect with a garriſon of ſouldiers, one of the tenne ſubiect to the Moguntine Marſhall, as I haue before ſaid. The name of it in thoſe daies was Bodobigra. As for this preſent name of Boppard, in Latin *Boppardia*, ſome write that it is ſo called *quaſi Bonport*, which word ſignifieth a good or commodious haven Towne. I haue read that it was once oppugned, and after the ſiege of a few daies taken by *Richard*, one of our Engliſh Kings, becauſe it made reſiſtance againſt him when he came into Germanie after he was elected King of the Romanes. For in thoſe daies it was an imperiall Citie, in regard whereof King *Richard* challenged it, and ſo it remained till the time of *Henry* the ſeuenth, who morgaged it to the Archbiſhop of Treuirs for a ſumme of money, at the ſame time that he did vpper Weſel. Euer ſince which time it hath bene ſubiect to the dominion of the Archbiſhop of Treuirs, and profeſſeth the ſame religion that he doth, which is that of the Church of Rome. I am ſorry that I can ſpeake no more of this city, as of the monuments and antiquities

thereof, (for ſome I heard are there to be ſeene) which it was not poſſible for me to ſuruay, becauſe I came there late in the euening, and departed early the next day, beeing Sunday and the eighteenth of September, about ſixe of the clocke in the morning. The next *Telonium* that wee came vnto was Lanſtein the ſeuenth in number, which is in the dominion of the Archbiſhop of Mentz, and of the Popiſh religion. This ſtandeth in the left banke of the Rhene alſo. From whence we came to the Citie of Confluentia, commonly called *Cobolentz*, on the left hand of the Rhene, which belongeth to the Archbiſhop of Treuirs; and hath her denomination from the Latin word *confluere*, which ſignifieth to runne together, becauſe in that place there is a confluent of two noble riuers, the Rhene and the Moſella. The later of them is called Obrinca by *Ptolemæus Alexandrinus*. It riſeth out of the country of Lingones in France, commonly called *Langres*, and runneth by the Cities of Mentz and Treuirs, and waſheth a great part of the Country that was heretofore called Auſtraſia, but now Lotharingia, from the Emperour *Lotharius* the firſt, who changed the name thereof, commonly called Lorraine. I obſerued a fayre wooden bridge ouer this riuer at Confluence, ſupported with thirteene arches. This City is not inferiour in antiquity to any other of theſe Rheniſh Cities or townes that I haue named ſince I came from Mentz. For it flouriſhed in the daies of *Iulius*

Cæſar

Cæſar, in whoſe time it was planted with a garriſon of ſoldiers in the behalfe of the Romanes, and gouerned by one of the foreſaid tenne Roman Prefects that were ſubiect to the high Marſhall of Mentz. I obſerued that this city is inuironed with ſtrong walles, fayrly adorned with pretty little Turrets, that do yeeld a very delicate ſhew. In this City was holden an Imperial Diet about the yeare of our Lord 1137. where moſt of the greateſt Princes of Germany were aſſembled to chooſe *Conrade* the third, that was Duke of Sueuia, Emperour. The religion of it is Papiſticall. Alſo there was ſhewed mee a very faire Monaſtery vpon a hill neere the City, which is inhabited by a conuent of Carthuſian Monkes. Likewiſe on the other ſide of the riuer, right oppoſite to the City, I ſaw a very ſtrong and impregnable Caſtell, called Hermenſtein, ſituate vpon a very eminent rocke. It belongeth to the Archbiſhop of Treuirs alſo, and is eſteemed the ſtrongeſt and greateſt Caſtell of all Germany beyond all compariſon. I heard that it is exceeding plentifully furniſhed with all manner of warlike munition, and continually kept by two hundred preſidiary ſouldiers, which do moſt vigilantly gard it night and day, and are ſo carefull of it, that they will not giue a ſtranger leaue to come within it, though hee would giue a a great ſumme of money to ſee it. The eighth cuſtome towne is called Engers, which is ſubiect to the Archbiſhop of Treuirs. The ninth Andernach, ſituate vpon the left ſide of the Rhene, a very ancient

ancient towne in the Dioceſſe of the Archbiſhop of Colen: For here reſided another of the Roman Prefects in the time of *Iulius Cæſar*, and was the place where the laſt of the tenne garriſons lay that were ſubiect to the authority of the Moguntine Marſhall. It was in former times called Antennacum. For ſo doth *Ammianus Marcellinus*, that ancient Hiſtoriographer, call it. For many hundred yeares agoe it ſuffered great dilapidations. But in the yeare 1120 it was very fairely re-edified by a certaine Archbiſhop of Colen, who beſtowed very great coſt vpon it. For beſides the inward ornaments of the towne hee beautified it with ſtrong walles, and built many fayre Towers in them, which do greatly grace the towne. An ornament that I much obſerued in theſe Rheniſh Cities and townes betwixt Mentz and Colen. In this towne was that worthy man, *Ioannes Guinterius*, borne, once publike profeſſour of the Greeke tongue in the Vniuerſity of Strasbourg, as I haue before mentioned in my diſcourſe of that City. Neere this towne were fought two very great battels in the moneth of October, *anno* 876, betwixt the Emperour *Charles* the ſecond, ſurnamed the *Bald*, and *Lewes*, the ſecond ſonne of the elder brother, ſurnamed *Germanicus*, in which battel his Nephew won the honour of the field, to his great glory, and did put the Emperour his Vncle to flight. The ſecond was betwixt that victorious German Emperour *Otho*, ſurnamed the Great, and *Ebarhardus*, Duke of Franconia, wherein the Duke

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was ſlaine, and *Giſlebertus*, Duke of Lorraine, who married the Lady *Gerbirga*, the Emperours eldeſt ſiſter, and was confederated with the ſaid *Eberhardus*, was drowned in the riuer Rhene, but a little from the place where the battell was fought. Here the Emperour partly ſlue and partly tooke priſoners all thoſe Earles and great Lordes that held with his enemies. This hapned about the yeare of our Lord 950. The tenth is called Lintz, ſituate on the right banke of the Rhene, and in the Dioceſſe of the Archbiſhop of Colen, whoſe religion it profeſſeth. This towne is famous for the reſidence of the Emperour *Frederick* the third, who did ſometimes keepe his imperiall Court here, and at laſt died in this towne of a ſurfet, by eating too many mellons, vpon the nineteenth day of Auguſt, in the yeare of our Lord 1493, and of his age ſeuenty eight, after hee had ſwayed the Empire fifty three yeares, 4 moneths, & 4 daies. He liued 3 yeares longer then *Auguſtus Cæſar*, & reigned 3 yeares leſſe. But his body doth not lie here, for it was tranſlated from this place, where it lay for the ſpace of 20 yeares, to Vienna in Auſtria, in the yeare 1315, and the ſeuenth day of Nouember, where his bones haue bene kept euer ſince in a moſt magnificent *Mauſoleum*. From Lintz we went to an obſcure towne in the Dioceſſe of Colen, called Vberwinter, that ſtandeth in the left bank of the Rhene, and came thither about ſixe of the clocke in the euening, where wee remained all that night. This daies iourney betwixt

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the Citie of Boppard and Vberwinter contained ſome thirty miles. In this place we ſolaced our ſelues after our tedious labour of rowing, as merily as we could. One merry conceit, amongſt the reſt that I heard in this good company, I will here relate. One of my Moguntine aſſociats, that was a merry gentleman, and one that had lately bene a ſtudent in the Vniuerſitie of Altorph, neere the City of Norimberg, told me, as we ſate together at ſupper, that a certaine Biſhop had two kind of wines in his cellar, a better and a worſe, that were called by two diſtinct names, the better, *Noli me tangere*, the worſe, *Vtcunque*. And that a certaine merry conceited fellow, that ſate at the Biſhops table, hauing dranke once or twiſe of the *Vtcunque*, ſo much diſliked it, that he would drink no more of it. Therefore he ſpake to one of the Biſhops ſeruants that waited at table, to giue him a draught of the *Noli me tangere*, and withal pronounced vnto him, in the preſence of the Biſhop, theſe two merry Latin verſes *ex tempore*.

Si das Vtcunque, dæmon vos tollat vtrunque:
Ibis ad aſtra poli, ſi fers Me tangere noli.

With this and ſuch other pleaſant conceits we recreated ourſelues that night at Vberwinter, and the next morning, being Munday, and the nineteenth of September, we tooke boate againe about three of the clocke, and came to Colen, which was eighteene miles beyond it, about tenne of the ſame morning: our whole iourney betwixt Mentz and Colen was about ſeuenty eight miles. I obſerued in a great

great many places, on both ſides of the Rhene, more gallowes and wheeles betwixt Mentz and Colen, then euer I ſaw in ſo ſhort a ſpace in all my life, eſpecially within few miles of Colen, by reaſon that the ruſticall Corydons of the country, which are commonly called the Boores and the Free-booters, (a name that is giuen vnto the lewd murdering villaines of the country that liue by robbing and ſpoyling of trauellers, being called Free booters, becauſe they haue their booties and prey from paſſengers free, paying nothing for them except they are taken) do commit many notorious robberies neere the Rhene, who are ſuch cruell and bloody horſeleaches (the very *Hyenæ* & *Lycanthropi* of Germany) that they ſeldome robbe any man but forthwith they cut his throat. And ſome of them doe afterward eſcape, by reaſon of the woodes neere at hand, in which they ſhelter themſelues free from danger. Yet others are ſometimes taken, and moſt cruelly excarnificated and tortured vpon theſe wheeles, in that manner that I haue before mentioned in ſome of my obſeruations of France. For I ſawe the bones of many of them lie vppon the wheele, a doleful ſpectacle for any relenting Chriſtian to beholde. And vpon thoſe gallowes, in diuers places, I ſawe murderers hang, partly in chaines, and partly without chaines. A puniſhment too good for theſe Cyclopicall Anthropophagi, theſe Caniball man-eaters. I haue heard that the Free-booters doe make themſelues ſo ſtrong, that they are not to be taken by the country. For I obſerued a towne about

twenty

twenty miles on this ſide Colen, called Remagan, ſituate neere the Rhene, which about ſome ten yeares ſince was miſerably ranſacked by theſe Free-booters, who banded themſelues together in ſo great a troope, as conſiſted of almoſt three thouſand perſons. The towne it ſelfe they defaced not, but only tooke away their goods, to the vtter vndoing and impouerishment of the inhabitants. The like they did to a goodly Palace hard by it, called the *Præpoſitura*, by reaſon that it belongeth to an Eccleſiaſtical *Præpoſitus*, a man of great authority, that doth ſometimes make his reſidence in that place. Within a few miles on this ſide Colen we arriued at the fayre towne of Bonna, ſituate on the left bank of the Rhene, a place of great antiquity. For it was built either a little before the incarnation of Chriſt, or in the time of Chriſt. That it is ancient it appeareth by the teſtimony of that famous Geographer, *Claudius Ptolemæus* of Alexandria, who liued about 140 yeares after *Chriſt*, in the time of the Emperour *Marcus Aurelius Antoninus*, ſurnamed *Philoſophus*. This towne is the eleuenth and the laſt *Telonium* of all thoſe betwixt Mentz and Colen. It belongeth to the Archbiſhop of Colen, and profeſſeth the ſame religion that he doth, which is that of the church of Rome. Here the Archbiſhop hath a Palace ſituated hard by the Rhene, a moſt magnificent and princely building, but much inferiour to diuers Palaces both of our King *Iames*, and of many Noblemen of England. Which I therefore adde, becauſe

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one of my company that aduiſed me to behold it well, told mee it was a Palace of ſo great magnificence, that he thought all my country of England could not yeeld the like. But ſurely his opinion was very falſe and erroneous. For beſides many other Engliſh Palaces that do ſurpaſſe that of the Archbiſhop of Colen, there is one in mine owne country of Somerſetſhire, euen the magnificent houſe of my moſt worthy and right Worſhipful neighbour and Mecœnas, Sir *Edward Philippes*, now maiſter of the Rolles (whom I name *honoris cauſâ*) in the towne of Montacute, ſo ſtately adorned with the ſtatues of the nine Worthies, that may bee at the leaſt equally ranked with this of *Bonna*, if not ſomething preferred before it. At this towne the ſtiepe Rheniſh Mountaines, which did on both ſides incloſe the Rhene like to naturall walles or Bulwarkes betwixt the towne of Bing (as I haue before ſaid) and Bonna for the ſpace of more then fifty miles, do *deſinere in planiciem*, which plain continued till I came to the farther bound of my iourney vpon the Rhene in the Netherlands, as I haue before ſaid alſo. Bonna with Colen and many other goodly townes in that tract, was once moſt grieuouſly ſpoyled by the Normans in the time of the Emperour *Lotharius* the ſecond.

It hapned that this nineteenth day of September, when I came to Colen, was according to the computation of the Church of theſe parts of Chriſtendome the feaſt of St. *Michael* the Archangel, which was ten dayes ſooner

there

there then with vs in England. Vpon which day there were many religious ceremonies celebrated in the City of Colen, and great shewes of Saints reliques. Amongst other things I obserued a very frequent concurse of people at a little Chappel situate on the left side of the Rhene, about a mile on this side Colen, in which they report the body of St. *Maternus* was buried, who was one of the Disciples of St. *Peter* the Apostle, and the first conuerter both of the City of Colen, and of diuers other Cities and Townes in the Prouinces thereabout from Gentilisme to Christianity. But at this day there is only the shrine of him shewed in the foresaid Chappell, in which his body was once intombed. That shrine they worshipped very religiously, with many holy ceremonies, vpon that day of St. *Michael*. But now it is only an empty monument, void of any thing. For his bones were afterward carried to the City of Treuirs (as I heard diuers report in Colen) where they are kept to this day, together with many ancient reliques of other Saints, which that City doth more abundantly yeeld (as many haue told me in diuers places) then any City of all Christendome, sauing Rome.

The end of my Obseruations of some parts of high Germanie.

END OF THE SECOND VOLUME.

his country no otherwiſe than if he were deſtitute of houſe or home. Which Cuſtome of trauelling if we haue read to haue been at any time frequented and vſed of any nation whatſoeuer, certes we may moſt plainly perceiue as it were at noone-tide that it is at this day moſt famouſly exerciſed by the men of our Germany, euen by the common and almoſt daily endeauour of our Princes and noble Perſonages that trauell into farre Countries, ſo that there is ſcarce found a man of any note and fame in the courtly life, in the politique conuerſation, and ciuill ſociety, which hath not both learned the manners and languages of forraine nations, and alſo ſeene abroade in the world the ſtate and diuers gouernments of Kingdomes, that hath not with eyes and feete made vſe of England, Italy, France, and Spaine, and obſerued whatſoeuer is memorable in remote nations, and worthy to be ſeene in euery place of note.

Now as no man doth doubt but that this cuſtome of our Germanes trauelling out of Germany beyond the Alpes and the Seas, is greatly to be commended eſpecially if they preſcribe vnto themſelues a iuſt and laudable end of trauelling: ſo againe who will not ſay but that this prepoſterous order of our men is iuſtly to be condemned which they obſerue in the courſe of their trauels, when as moſt of them after they haue with great diligence ſought out the Roane, the Seine, the Tyber, and the Po; and not only curiouſly ſearched for the ruinous theaters of the ancient Romans, and the rubbiſh of their decayed buildings, but alſo crept into all the ſtewes, all the brothell houſes, and burdelloes of Italy; after I ſay all theſe things, haue ſo omitted the ſight of the moſt beautifull Cities of Germany, their country, the moſt elegant Townes, the well gouerned Common-weales thereof altogether vnknowen vnto them,

that

that they are not able as much as to name the principall ornaments of Germany. Which thing truly is not only unworthy a Citizen that loues his country but alſo an argument of notable negligence, & moſt vnbeſeeming a German man, not to know, not to ſee, not to ſearch out Germany wherein he was borne and brought vp, wherein he hath all his wealth and all his eſtate, and for whoſe ſake (if need ſhould require) he ought not doubt to powre out his vitall bloud. And why ſo? are you not all conſtrayned (my fellow Academicks) to ſubſcribe to this my opinion that the knowledge of no nation is ſo neceſſary as the ſearching out of a mans owne country, and the manners thereof, and the right vnderſtanding of that common-weale whereof each of vs is a part and member? the Lamiæ that are a certaine kinde of Monſters, are laughed at in the Poeticall fables in that they were ſo blind at home that they could not ſee their owne affaires, could foreſee nothing; but when they were once gone from home, they were accounted the moſt ſharpe-ſighted and curious ſearchers of all others: ſo who doth not thinke that the eyes of our Germans that gadde into Italy, France, and I know not whither, are very ridiculous, when as by takeing long voyages vnto farre remote people, after they haue curiouſly ſought out all matters amongſt them are ignorant of the principall things at home, and know not what is contayned within the precincts of their country, and are reckoned altogether ſtrangers in their natiue ſoile. What is there nothing (ſaiſt thou) at home that is worthy to be ſeene and knowen, and for whoſe ſake a iourney ought to be vndertaken? I that am a ſtranger in mine owne country will contend with thee in this Oratorian field concerning this ſubiect, and will produce moſt apparant reaſons to proue that the trauell of Germany is more excellent then of all other nations, and to

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be preferred before all others. Wherefore I intreate you to entertaine my Oration with gentle eares, yea I earneſtly requeſt and beſeech you for the loue ſake of your country, to receiue my ſpeech with your wonted fauour and indulgence, while I giue you a taſt of the principall ornaments of our common country.

Therefore that my Oration may deriue her beginning euen from this, I will aſke this firſt queſtion: how many trauellers there are that when they vndertake any voyage do rightly vnderſtand what trauell meaneth. Since many doe fondly imagine that it is nothing elſe then a certayne gadding about, a vaine beholding of ſundry places, a tranſmigration from one country to another, whoſe feete doe only moue from place to place, and whoſe eyes are conueighed from one field to another. Of whom thou mayeſt very rightly vſe that knowen ſpeech of the Poet.

The climate, not their minds they change,
That ſayling ouer every Sea doe range.

But we will ſay that he is the man that viſiteth forraine Kingdomes and doth truly trauell, and that according to the cenſure of all learned men, the conſent of Hiſtorians, and the opinion of politicians, he I ſay, who whither ſoever he directeth his iourney, trauelleth for the greater benefit of his wit, for the commodity of his ſtudies, and the dexterity of his life, who moueth more in minde then body, who attayneth to the ſame by the courſe of his trauell, that others doe at home very painfully and with great ſtudy by turning of bookes. Will you have me (my worthy Auditors) ſpeake more plainly to you? it is trauell that ſtirreth vp wiſdome, purchaſeth fortitude, con-

firmes it being purchaſed, gives light vnto vs for the inſtruction of our manners, makes vs from barbarous to be gentle and milde natured: it rooteth out a fond ſelfe loue, it auaileth to ſuffer labours, to vndergoe dangers, and with a valiant and manly minde to endure them, and ſheweth vs the neareſt way to the ſolid learning of all things. What need many words? let trauell be the plentifull inſtitution of all our life. For hiſtories doe teach vs that men of old time did trauell to that end. So that *Solon* trauelled into Aſia, *Plato* into Egypt, *Pythagoras* into Italy, the Romans to Marſelleis, *Mithridates* into Cappadocia, and others vndertooke very long and tedious voiages to this end, that they might gather together the lawes and ordinances of their common-weale out of the diuers decrees of ſundry nations, and that the beſt of them, after they had gathered them, might conuert them to the vſe of their country, that whatſoeuer excellent thinges they did reape abroade amongſt others, they might bring them home, and at home inſtruct their countrymen therein. If thou vndertakeſt the deſire of trauelling with that minde and intent, to what end doſt thou go forth of thy country? whither doſt thou bend thy courſe? to what end doſt thou trauel with the ſwallow leauing thy neſt? doth not Germany in reſpect of the plenty and commodity of thoſe things, by many degrees excell all other nations? who as the Queene of all other Prouinces, the Eagle of all Kingdomes, the Mother of all nations, doth ſhee not moſt plentifully impart vnto thee all thoſe thinges which may tend as well to the happy inſtitution of a common-weale, as to integrity of manners, purity of religion, and piety of life, the ornament of wit, and the elegancy of ſpeech? for if thou deſireſt to know the formes of common-weales, and the gouernement of a Monarchie, if thou wouldeſt vnder-

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ſtand the manner of an ariſtocraticall rule, and of the popular ſtate, where ſhalt thou better and more exactly learne theſe things then in Germany, which is as it were an abridgement of the world? pray goe with me (my courteous Auditors) and conſider the moſt goodly Common-weales and Cities of our Germanie. What I pray you, will you finde wanting in that moſt ſtately Common-weale of Strasbourg, in that moſt plentifull Norimberg, in moſt elegant Auſpourg, in ſpacious Colen, in moſt beautifull Lubeke, in that worthily commended Breſlaw? In which cities according to the teſtimony of *Scaliger* in his booke intituled of the praiſe of Cities, equitie her ſelfe doth reigne, all iniquity is baniſhed, iuſtice doth gouerne, for vniuſtice no place is left, good men are called forth with rewardes, and euill men called backe from vice with puniſhments. If thou deſireſt to behold the moſt happy ſtate of an Empire that can be deuiſed in the world, namely of our moſt ſacred Emperour, our moſt potent Electors, our illuſtrious Princes, our Earles, Barons, Nobles, and other rankes knit together with a moſt admirable bond, thou ſhalt not ſee it any where but in Germany, but onely in Germany, I ſay. In Germany thou ſhalt behold the ſteppes of the ancient Perſian Empire, and a certaine liuely image thereof: in Germany, the power and liberty of the Grecians: in Germanie thou ſhalt obſerue the poſſeſſion of the ancient Romanes. Wouldeſt thou with *Cyneas* the Ambaſſadour of *Pyrrhus*, craue ſuch a Senate of the Empire, wherein ſhould be all Kings, all like to auncient *Pyrrhus*? In no place of the earth ſhalt thou finde it but onely in Germany. Wilt thou heare conſultations of the weightieſt matters of all the world? No where ſhalt thou heare them but in the Diets of Germany. Wilt thou haue Captaines of the great Empire

mightier then the ſucceſſors of *Alexander* himſelf? No where ſhalt thou find it but in Germany. Doſt thou craue the moſt famous Tribunall in the whole Empire, the ſhop of the auncient Roman iuſtice, and as it were the Seſſions of the old Amphictyones of Greece? No where ſhalt thou behold it but in Germany. Good God, if for the beholding of this moſt ſacred meeting, thoſe ancient heads of the ciuill law could be recalled to the fruition of this vitall breath, *Papinianus*, *Paulus*, *Vlpianus*, *Pomponius*, *Caius*, *Iulianus*, and all other ſacred Maſters of the lawes could returne into this world out of their aſhes, truly I beleeue they would trauell into the middle of Germany from the Elyſian fields, yea I will ſay that Aſtræa her ſelf the Goddeſſe of iuſtice would deſcend with them from heauen to place her habitation there alſo amongſt mortall men.

But what ſhall I ſay of the other fruits of trauell? where ſhalt thou more happily and ſtudiouſly attaine to all the liberal ſciences then in Germany, which doth excell the auncient Egyptians in the ſtudy of Geometrie, the Hebrewes in Religion, the Chaldæans in Arithmeticke, the Grecians in all arts, the Romans in diſcipline, and in variety of mechanicall trades, conſtancy, and fortitude, all other nations. Which the very ſtrangers themſelues how much ſoeuer they enuy vs, are conſtrained to confeſſe maugre their hearts. *Bodin* wrote this though he were very ſparing of the German praiſe, the very truth it ſelfe wreſting the ſpeech from him, he wrote it I ſay, and proclaimed it of the Germans with an open voice, out of the Kingdome of France, Neither can any other man write otherwiſe of it. Let them behold ſo many learned Athenæ in Germanie, ſo many noble Vniuerſities, as that of Vienna in Auſtria, of Heidelberg in the Countie Palatine, of Colen

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by the Rhene, of Prage in Bohemia, of Erdfurt and Jene in Thuringia, of Leipzick, of Roſtock, Louan, Friburg, Ingolſtat, Baſil, Gripſwald, Tubingen, Mentz, Wittenberg, Franckford, Konigsberg, Iulia, in the Duke of Brunſwicks dominion, Straſbourg, Altorph. Let them alſo behold this our famous ſeate of all the Muſes, which hath nouriſhed that opinion of a moſt happy genius and nature amongſt all ſtrangers euen from her firſt beginning, that euen as *Ammianus* hath written of the Vniuerſity of Alexandria, that it neuer diſmiſſed any from it but endewed with learning; ſo out of this noble Academie there haue ſprung Counſellors for Kings ouer all the world, and for our ſacred Emperor himſelfe, and gouernors and teachers for all common-weales, Churches, and Schooles. What alſo ſhall I ſay of thoſe other Vniuerſities like vnto ours? vnto whom I would not doubt but that all the Sages of the Grecians, all the wiſe Romans, and all the famous Orators would trauell into Germany, if they ſhould happen to enioy the benefite of life againe.

No where ſhalt thou find ſo many *Archimedes*, ſo many *Vitruuij*, ſo many *Naſicæ*, ſo many *Ciceroes*, ſo many *Horaces*, ſo many *Virgils*, ſo many *Scæuolæ*, ſo many *Papiniani*, as in Germanie. Which alſo *Argyropylus* the learnedſt of the Grecians confeſſed at Rome in the Popes Court, when he cryed out that all the graces, all arts, and good letters were fled beyond the Alps into Germany.

The day would fail me if I would make a Catalogue of the moſt famous wits that are in this one Prouince of Haſſia, and eſpecially in this Vniuerſity wherein we liue, how many and how great lights it doth yeeld that may compare with that admirable antiquity of the auncient Grecians and Romans. Here could I point out to thee with my finger

Caians, *Lælians*, *Mutians*; here *Galens*, here *Platoes*, here ſuch as *Socrates*, here *Tullies*, here *Virgils*, here alſo (which is the moſt to be wiſhed for thing of all) the *Chryſoſtomi*, the *Epiphanij* and *Athanaſij*.

Wilt thou go to know military diſcipline? where I pray thee ſhalt thou finde the Schoole of *Mars* but amongſt the Germans, amongſt whom it was thought in former times that *Mars* himſelfe dwelt? for which cauſe *Alexander* that both in ſubſtance and name was great, very wiſely thought it was not good for him to prouoke the Germans into the field. Alſo *C. Caligula*, and *Auguſtus*, ſtood in ſuch feare of them that when they heard a rumour of their comming into Italy, they doubted much of their ſafety, ſo that both of them fled beyond the ſea: what can be more glorioufly ſpoken of the Germans *Mars*? what more worthily reported? no man by force of arms recalled the Gothes when they inuaded Spaine, no man expulſed the Saxons when they ſurprized Brittaine, no man kept out the Vandals when they ſubdewed Africk, no man repelled the Francks when they vanquiſhed Gallia, no man repreſſed the Oſtrogothes when they conquered Italy. Moſt incredible hath been the ſtrength of our warlike valour, and our military arts have been admired by all nations wherewith our Germany hath excelled in all ages, and with which it hath gotten the prize from all nations, and the empire and praiſe of the victory euen from the Romans themſelues which were the conquerors of all other people. Moſt iuſtly is Germany to be called the ſhop of *Mars*, which hath miniſtred moſt valiant Captaines, and expert ſouldiers and forces to all famous battels that were euer waged in any parts of the earth, from the time of the great voiage of *Xerxes*. For what ſkirmiſh, what fight, what notable campe was there euer in the field in the time of our forefathers without

Germans?

Germans? what ſea, what country is ſo remote unto whom the gleaues and halberts of our Germans are at this day unknown? as for thoſe warres which are waged at this day in the Netherlands and in Hungarie, are they not managed by the helpe and induſtry of our Germans? what ſayeſt thou to the moſt mighty Tyrant of the eaſt, which moſt earneſtly attempted with fire and ſword to deſtroy the whole world, haue not the armes of the German *Mars* brought him into thoſe ſtreights that he was compelled humbly to craue peace, and hauing craued it could hardly obtaine it? moreouer in no place of the world are there to be ſeen ſtronger munitions, greater fortreſſes, better fortified Cities then in Germany. No where can a man ſee greater prouiſion of peeces of Ordinance, engins and warlike inſtruments then in Germany. I could name vnto thee the principall Forts, Caſtels, Garrizons, and Armouries of our moſt potent Dukes, Princes, and Common-weales ouer all Germany, whereof part I know with mine eies, and part haue heard with mine eares. I could ſhew vnto thee Vienna, the moſt inuincible Fortreſs of Chriſtendome, that hath beene ſo often aſſaulted by the fruſtrate attempts, and great enterpriſes of that moſt cruell enemy: I could point out vnto thee Dreſden, a place of incredible ſtrength and puiſſance: I could name Cuſtrinum, the ſtrong ſeate of *Brennus*: I could ſpeak of the fortifications and rampiers of Meidenburg: the wals, and lofty battelments and towers of Straſbourg: alſo I could mention the Caſtels and ſtrength of Norimberg: the greatneſſe of Colen, the puiſſance of Vlm: the force of Auſpurg: withall I could make relation of this moſt auncient Prouince of the valiant Catti, which is ſtrengthned with moſt inuincible fortifications, euen to the great admiration of the eyes and eares of all

ſtrangers: beſides I could tell of a great many other ſtrong fortifications of Germany, whoſe number doth exceed the gates of the Thebanes, were it not that in this place I make my ſpeech vnto thoſe that know their country of Germanie more exactly then my ſelf.

I paſſe ouer the exerciſes of the frequent tilts and horſemanſhip vſed in the Courts of ſo many mighty Princes, I ſpeak not of their manners and graue diſcipline which doe much confirme the ſcience of military vertue. Goe thy wayes now, and ſee whether thou canſt ſeeke for in any other part of the earth a greater opportunity of vnderſtanding warlike affaires. But perhaps thou wilt ſay that a man may reape more pleaſure in the trauels of Italy and France. How ſo I pray thee? for truly I ſee not, I vnderſtand not how that ſhould be true. Whom will not the magnificence of Palaces in Germany delight, the beauty of ſo many royal buildings, and moſt artificiall architectures? which heretofore *Æneas Syluius* an Italian borne, and the moſt learned of all the Popes when he made his aboade in Germanie, affirmed, that he could not ſufficiently admire.

The counterfaited and painted delights of Italy are much carryed about the world, but pray how can they compare with theſe our pleaſures and commodities? thoſe preſent themſelues only to the outward eies and pleaſure of the body: but theſe bring great pleaſure of the minde accompanied with ſingular profite. Pray what can Italy, France, England, or Spaine ſhew unto thee, that Germany hath not? art thou delighted with the pleaſure of fields, the fertility of trees, the plenty of vineyards? thou needeſt not run into Campania for that purpoſe, or viſit the Florentine gardens, or goe beyond the Alpes to ſee the Orchards and famous Paradiſes of Cardinals,

Cardinals. Germany will afford thee farre more elegant both gardens and fields not only of our ſoueraigne Princes and noble Peeres, but alſo of our moſt wealthy Citizens of Norimberg, Auſpourg, and elſe where. The Rhene, and Neccar, will ſhew thee that abundance of vineyards, that plenty and excellency of wine, the Mœne will yeeld thee that amœnity, and ſo will the Iſter, that neither the Adriatique gulfe, nor the Seine, nor Tyber, can compare with thoſe places of Germany. What need I report vnto thee our woods and groues, wherein nature her ſelf doth take pleaſure to inhabite? in what country ſhalt thou find the ſame more fruitfull, and better repleniſhed with all pleaſures and delights, then in Germany? the pleaſure of hunting which many doe preferre before all other recreations of this life, thou mayeſt enjoy in Germany to thy very fill. Doſt thou delight to behold the ſea? and to ſee the ebbing and flowing of the armes thereof, to goe aboord great ſhips, and to exerciſe thy ſelf with nauigation? then go to the maritime cities of lower Germany, and to their moſt elegant mart Townes. Deſireſt thou to know the faſhions, habits, and languages of ſundry nations? Germany will ſhew thee in the hauens of Hamborough, and the Baltical Cities, Ruſſians, Italians, Frenchmen, Engliſhmen, Spaniards, Polonians, Danes, Suecians, and alſo the fartheſt Portingals. Beſides ſo many plentifull mines of copper, yron, ſiluer, and gold, in Germany, in Bohemia, (which is alſo a great part of the German Empire) in Miſnia, in Morauia, in Saxony, in Sileſia: for the knowing whereof who would not be drawen from the fartheſt boundes of the whole world? I well know that *Cornelius Tacitus* would returne into Germany from the infernall parts, if the fates would permit him, that he might behold

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all theſe things, and illuſtrate them with new writings. Doe thou not paſſe ouer the moſt holſome and pleaſant bathes of Germany, vnto the which when *Poggius* the Florentine came, he thought that he was arrived at a new Paradiſe, in ſo much that he wrote that nothing in the whole compaſſe of the earth could be found more pleaſant, more ſweet, then the bathes of Baden: for he ſaid that there was the ſeate of the Graces, the boſome of Ioue, and the Theater of pleaſure. Art thou delighted with moſt witty fabricks and inuentions? In no place of the the world ſhalt thou finde more witty engins and excellent peeces of workemanſhip, then in Germany. Which all ſtrangers are conſtrained to graunt, in ſo much that they ſay, the Germanes haue their wit at their fingers ends. By the Germanes wit the art of printing was firſt inuented, of all arts that euer were as the moſt profitable, ſo the wittieſt inuention, ſo that it ſeemeth to be aſcribed not ſo much to mortall men, as to the immortall God, which is manifeſted by the teſtimony of a certaine Poet that ſaith thus.

O Germany firſt foundreſſe of that ſkill
Then which time paſſed hath nought more uſeful found,
Teaching the Preſſe to eaſe the writers quill.

To what end ſhould I advance the other inuentions of the Germans? what ſhall I name vnto you their Gunnes? which although they were inuented to the deſtruction of men, yet for the goodly inuention they are worthily commended.

The art of making clocks, that were in the time of *Carolus Magnus* brought into Germany by the munificence of the Perſian Ambaſſadors, which at that time were a great miracle to our people, the Eaſt, and Perſia her ſelf, that firſt gaue them, having

now

now receiued them againe from the hands and wits of the Germanes, doth greatly admire them, according as *Angerius* hath certified vs.

But perhaps thou wilt say that Italy will shew thee more auncient monuments, and more images of antiquity. Report I pray thee (for I desire to hear it) the ruines of auncient Theatets, the decayed pillars of the auncients, and the fields where Troy was, as *Virgil* speaketh.

But (good God) Germany will present vnto thee many more reliques of auncient things, which was a very flourishing Kingdome with Cities and Villages aboue a thousand years before Rome was built. For what can Italy shew answerable to the antiquity of the German Treuirs? if thou dost looke vpon the old ruins and mortar, the auncient stones that haue continued there euen from the time of the old Babylonian *Ninus*, doe present vnto thee the most true signes of walles built with pitch and slime. If it pleaseth thee to behold the townes and buildings of the ancient Romans, looke vpon Colen, Auspurg, and other most ancient Cities. If thou wouldest see tombe stones with auncient inscriptions and statues, thou hast the monument of *Drusus*, near Mentz, upon a hill by the Rhene, which the auncient historians haue so often mentioned. There is nothing in all the Italian antiquities that can be preferred before those of Germany. Can the sight of *Cannæ*, of *Trebia*, and *Thrasimenus*, that are so famoused for *Annibals* victories and his slaughter of the Romans, more delight thee then the Rhene, and Danubius, which for the space of three hundred years bare the brunt of the Roman forces? Can those auncient places of Italy minister more pleasure unto thee where heretofore the Volsci, the Veientes, the Sabini, the Hetrusci, inhabited, then those, where the auncient conquerers of so many Kingdomes, and

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the vanquiſhers of Italy it ſelfe, euen thoſe victorious people of Germanie, the Gothi, the Longobardi, the Catti, the Sueui, the Sicambri, the Bructeri, the Angriuarij, the Bauari, the Treuiri, the Neruij, the Nemetes, the Triboci, the Vangiones, the Vbij, the Friſij, the Cimbri, the Franci, and other innumerable moſt glorious nations dwelt? Doth the memory of *Scipio*, *Metellus*, and *Iulius Cæſar*, more delight thee then the ſtatues of moſt valiant *Ariouiſtus*, warlike *Harminius*, inuincible *Charles*, couragious *Roland*, glorious *Henry*, and of other heroicall Worthies? but why doe I call vp dead men to the ſtage? why doe I ſpeak of thoſe that lie in the graues? admit that all theſe things ſo worthy to be ſeene and heard, were wanting vnto vs, yet the hoſpitality of the Germans, the excellenteſt vertue of all others, (the praiſe whereof deriued from their parents they doe moſt worthily maintayne) whom would it not incite to traueil into Germany, whom would it not allure, whom would it not draw? which it is written the famouſeſt amongſt the auncient Romans to haue done, namely *Pliny*, *Tacitus*, *Iulius*, *Auguſtus*, *Tiberius*, who vaunted that he trauelled nine times out of Italy into Germany. But what a kinde of ſolitarineſſe was there then of old Germany, what an vnſhapen face, what a roughneſſe, ſo that if it be compared with the preſent Germany, it ſeemeth to be made a golden and marble country out of a leaden and wooden, euen as *Syluius* hath teſtified, whoſe eyes the brightneſſe of the Empire and the German nation did ſo dazell that he wrote this to the men of his owne nation. Let vs endeauour that we may be called rather Germanes, then Italians, but although we cannot preuaile to bring that matter to paſſe; yet howſoeuer let vs direct our ſtudies to that end, that we may alwaies obey that famous nation. Adde vnto all theſe things the

Germans

Germans faith and integrity, and the moſt ſafe ſeate of trauelling. Italy is full of a thouſand treacheries, of a thouſand dangers, and Spaine alſo is as full of them, whereof a man may moſt truly vſe that ſpeech.

Mourning and dread in euery place,
And deaths fell image ſhewes her face.

Since therefore theſe things are true, why ſhould any man wonder that from the remoteſt regions of the ſoutherne world, the Antipodes, and thoſe whom all the age of the Romans knew not, and whoſe being to haue beleeued it, was accounted a moſt hayneous crime and deadly offence, haue of late yeares arriued in Germany, after an infinite length of trauell to ſee our moſt valiant Netherlanders? Againe why ſhould any man wonder that not only in the time of the Empire of *Charles* the Great, but alſo no longer then ſeuen yeares ſince, the Ambaſſadors of the King of Perſia, came to our moſt Soueraigne Prince *Mauritius*, to Caſſels, (which *Peter Ramus* commended at Paris out of the Kings Profeſſors chaire of the Vniuerſity, and which in his writings he ſtiled by the name of a ſecond Syracuſæ, where *Archimedes* dwelleth) being moued with the fame of ſo worthy a Prince, whom all forraine Nations and People doe admire, and honour for the *Phœnix* of his time, and from thence to haue trauelled through the middle of Germany to our moſt inuincible Emperour *Rodolph*. It is euen incredible to be reported how much they admired the Cities and Townes of Germany, our Princes territories, and the large bounds of the Empire, the ſtrong Cities and Fortreſſes. I thinke there are ſome in this company, that when they were commorant in this Prouince with our moſt noble Prince for ſome certaine dayes, and ſaw thoſe Ambaſſadors, they heard how greatly

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they commended the munition of Caſſels, affirming that there was not the like in all Perſia. With what wonder and aſtoniſhment they beheld the armoury, the rampiers and trenches there, how they obſerued the magnificence of the Palaces and Gardens, and how they commended the pompe and regall glory of the Court. For theſe things, from their report came afterward to our eares. Moreouor why ſhould a man wonder, that men being ſo often publiquely ſent from the innermoſt deſarts of the Ruſſians and Moſchouites came into Germany to behold the glory of the imperiall Diet, the might of the Empire, the elegancy of the Cities, and the moſt noble inſtitution of the common-weale. Alſo we vnderſtand by the report of *Augerius Buſbequius*, a moſt true Writer, that when as in the memory of our fathers, the Ambaſſadors of *Solyman* the great Turke, came to Franckfort to the aſſembly of the Princes, being conducted thither through the middle of Germany, they were euen amazed and aſtoniſhed with wondering at the moſt populous Cities, the multitude of Caſtels, moſt beautifull Prouinces of the moſt potent Electors and Princes. Alſo it is manifeſt that the like hapned to the Polonians and Frenchmen, when they guarded King *Henry* out of the Kingdome of France through the middle of Germany; ſo that they affirmed they then vnderſtood with what great power and glory Germanie did excell all other Kingdomes.

Let others therefore goe according to their affections whither they liſt, let them trauell into England, remaine and dye in Italy, let them waxe tawnie in Portingall, and be dyed with the Sunne and ſoile of Spaine, let them trauell into France, ſaile into Scotland, and let others againe goe to other places; for mine owne part I haue reſolued that I will neuer alter my opinion, but wil euer thinke

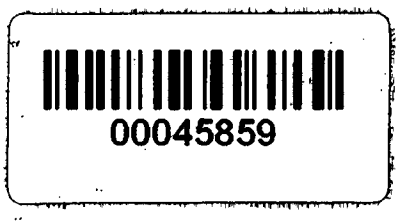
thinke that the trauell of Germany is to be preferred before all others, and to be more profitable and pleaſant then others; and as *Plato* is ſaid to haue giuen thanks to the Gods in that he was an Athenian born and not a Theban, ſo let vs moſt worthily congratulate our good fortunes, in that we are not ſtrangers, but Germans born. And ſurely I doe euen promiſe my ſelfe (my gentle Auditors) that there is not one of you all but after he hath conſidered the reaſons of this my opinion, and weighed my arguments with an equall and indifferent iudgement, he will be of the ſame minde that I am, and approue my ſpeech.

We beſeech the almighty God that is the founder of all Regions and Prouinces, with all poſſible earneſt prayers, that he ſhould protect, ſaue, and defend our common country, Germanie, being the Mother and ſoueraigne Queen of all other Kingdomes; adorned with the imperiall roabe of dominion and glory of the Cæſarean Maieſty aboue all other Empires and Kingdomes, moſt purely illuminated with the light of Gods holy word aboue all other nations, decked with victories and moſt glorious triumphes, endowed with moſt mighty, happy, and wiſe Emperours, Princes, and Gouernours, enriched with all gifts of humane bleſſings and proſperity, againſt all the aſſaults of our enemies: and finally that he would embrace it euen to the worlds end with the ſweetneſſe of his inexhauſted goodneſs and clemency; but moſt eſpecially that he would euerlaſtingly preſerue in a moſt flouriſhing eſtate this Prouince of Haſſia, which is the moſt beautifull of all Germany, wherein I am a ſoiorner for learning ſake; Haſſia I ſay, which heretofore brought forth the moſt potent Macedonian *Philip* of Germany, *William* the moſt wiſe *Solomon* of Germany, and now the Prince

Maurice

Maurice. the only miracle of all vertue and learning: alſo I beſeech him that he would make our Church and Academie fruitfull like a fertile vineyard, and perpetually protect it againſt wolues and beares, and all the attempts of our aduerſaries, that we may ſing and cry out with the Kingly Prophet, *He hath not done thus to every nation.*

Hauing



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